

Rabbi Staying Aloof From Bar Mitzva Service In Protest, Wins His Point

FALL RIVER, Mass. (P-O)—A rabbi here who promised bar mitzva boys that he would not participate in their ceremonies unless they agreed to continue with their Jewish studies has been challenged only once.

The rabbi, Samuel S. Ruderman of Temple Beth El (Conservative), conducted the service, he did not participate in the

bar mitzva rites. In addition, the usual awards from the Sisterhood and the Men's Club of a Bible and a kiddush cup were not made publicly.

Rabbi Ruderman told The POST and OPINION that this was the very first bar mitzva to take place after he had announced his decision at last Yom Kippur services. In every case of a bar mitzva since then, the

rabbi has had no cause to invoke his ruling.

Rabbi Ruderman told his congregation that he "would no longer lend himself to a mockery," and explained that his decision had been 20 years in the making.

The promise made by the bar mitzva is that he would continue to attend afternoon Hebrew classes through age 16.

In his Yom Kippur announce-

ment, Rabbi Ruderman explained that most of the bar mitzva and bat mitzva candidates demonstrated that they understood the ceremony by continuing their Jewish studies. He added, however, that some "even while standing before the Torah, have no intention of fulfilling the obligations implicit in that act; the moment they have had their party and have received their

presents they have declared their independence of Jewish study, worship and practice. In such case bar mitzva has turned out to be a mockery and a "chillul Hashem."

Rabbi Ruderman believes that his action in the case where he stood aloof from the bar mitzva rites "had the effect of alerting the congregation to the 'earnestness' of his stand."

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"If You Let The People Know. They Can Act Intelligently"

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Orthodox Give Blessings To Saturday Opening

CINCINNATI (P-O) — A dispensation from a leading protector of Orthodox Judaism in the U.S. — Rabbi Eliezer Silver — may open Jewish community centers throughout the U.S. to almost full-scale programs on Saturday.

RABBI SILVER, the staunch advocate of strict Orthodoxy, gave his blessing to the Saturday opening of the new center here. Rabbi Silver is the titular head of the older Orthodox rabbis in the U. S. organized in the Agudas Harabonim, Union of Orthodox Rabbis of the U.S. and Canada.

The action caused consternation even among strict Sabbath observers, reports Samuel Schmidt, publisher of Every Friday, local Jewish weekly.

SCHMIDT reported that some very sincere Reform and Conservative Jews also criticized Rabbi Silver.

"Rabbi Silver made a big mistake," Schmidt said the Reform and Conservative Jews said, "because the closing of the Jewish Center on Saturday gave that institution a Jewish distinctiveness which will now be removed."

THE ANNOUNCEMENT by the Jewish Center asserted that a Saturday afternoon program in the spirit of the Sabbath will be launched. It said the program will include community events in consonance with the Sabbath, such as conferences, study groups, discussion of important current issues.

Also included is swimming,

which has been the principal issue in many parts of the U.S. where centers were closed on Saturdays.

THE WORDING of the announcement declared that: "Social and recreational activities will include general club and other group activities; informal athletic programs devoid of formal instruction or competition; informal swimming programs devoid of formal instruction or competition; informal recreation with no competitive activities."

Jewish Nose-Bobbing Not Denial of Religion

Nearly all women "nose-bob" or rhinoplasty patients under 20 are Jewish, Dr. Wayne E. Jacobson, University of California psychiatrist, said recently in a speech to the American Society of Plastic and Reconstructive Surgery as reported in Time magazine.

The young women were "motivated by a desire to avoid social stereotyping—not a denial of their religion," the magazine reported Jacobson said.

In contrast to the youthful Jewish patients, women rhinoplasty patients between 21 and 30 were almost all Protestants, the article said.

Jacobson's report was based on a study of 120 patients at Baltimore's Johns Hopkins Hospital.

Frat Bias Breakdown Seen As Spur to Inter-marriage

TUCSON, Ariz. (P-O) — The rapid disappearance of discrimination against Jews in fraternities was declared by Abe Chanin, editor of the Arizona Post, local Jewish paper, to presage a possible increase in intermarriage.

CHANIN SAID that fraternity bias is disappearing so rapidly that Jewish fraternities are facing competition for members.

He reported howls from the Jewish fraternities at the University of Arizona this Fall when

Jewish students were rushed by other fraternities.

Referring to intermarriage, Chanin said that when the fraternity brothers are of different religions there is increasing danger that mixed socializing will lead to intermarriage.

"FOR YEARS," Chanin wrote, "fraternities throughout the nation's universities practiced discrimination with such a vengeance that it unwittingly gave comfort to the espousers of bigotry."

"There were written and unwritten codes that banned membership to Jewish students, to Oriental students and to Negro students."

"Today there are some fraternities and sororities which still discriminate, but the crack in the wall of campus bigotry is beginning to widen."

Chanin went on to assert that the "odd twist is that Jewish fraternities too will have to lose their identity."

HE THEN declared that Zeta Beta Tau at the U. of Arizona dropped its Jewishness several years ago. He said the local chapter took in non-Jewish students and even was the first UA fraternity to break the color line by granting membership to a Negro student.

Chanin told the ZBT boys that "non-Jewish students still regard it as a Jewish house."

Replying to Chanin, Barry Belman of Chicago, in a letter to the Arizona Post, declared that "ZBT in Tucson and throughout the country has, and I hope, will always consider itself a Jewish fraternity. Also we hope the Gentile fraternities will consider us a Jewish fraternity. Regarding our breaking of the so-called 'color code'—if you think we did the wrong thing, then you should not consider yourselves representatives of the Jewish way of life."

IN HIS original article, Chanin stated the case in all its perspectives:

"But can we really attack the Jewish fraternities for opening their membership to non-Jews?"

"After all, you and I have taught our children the evils of discrimination. We have taught them to respect others. And we have fought discrimination, even in fraternities."

"Now how do we tell the Jewish fraternities to retain their Jewishness and still be non-discriminatory?"

Surprise Sermon Lists 'Money Hungry Jews'

PHILADELPHIA (P-O) — A Lutheran minister who delivered a sermon on "Money Hungry Jews" gave the subject a twist possibly unexpected by a number of his congregants.

The Rev. W. Carter Merbreier opened the sermon with a resume of the story of Jewish suffering and persecution at the hands of hate fanatics and bigots.

Then he cited "money hungry Jews" like Haym Solomon, a Philadelphian, who financed the American revolution with his fortune and emerged from the war destitute but with the proud declaration that the family wealth had been splendidly spent to achieve the freedom and independence of the American nation.

The Rev. Merbreier then went on to catalogue the generous philanthropies of such personages as Judah Touro, Julius Ros-

enwald and the renowned early Philadelphian Rebecca Gratz, whose selfless devotion to charitable and philanthropic endeavors won her the unbounded admiration of Sir Walter Scott who used her as the prototype for the heroine of his world-renowned novel "Ivanhoe."

"This, then," said the minister, "is the Jew." He called upon his congregation to cast aside thoughts of malice or bigotry in considering races other than their own.

In conclusion he cited a letter written by George Washington to a Jewish leader of Colonial days in which the first President assured the leader and his brethren of the good will of the American people in a land "where everyone shall sit in safety under his own vine and fig tree and there shall be none to make him afraid."

Soviet Union Now Urges Talks on Jewish Culture

JERUSALEM (P-O) — The Russian Government is ready at "any time" to discuss the question of Jewish culture in Russia with M. Andre Blumel, former President of the French Zionist Federation, according to a statement attributed to Soviet Minister of Culture Furtseva by the Paris correspondent of the Jerusalem Post.

Blumel, who plans to leave Paris shortly for the Soviet Union to confer with Madame Furtseva, said he will urge the Soviets to authorize the restoration of the Yiddish press, theater and schools.

The invitation by Madame

Furtseva to Blumel is seen here as part of a studied Soviet effort to reduce tensions between East and West on the eve of John F. Kennedy's assumption of the Presidency of the United States.

According to the Post Paris correspondent, her invitation was conveyed to Blumel through M. Maurice Thorez, secretary-general of the French Communist Party.

Blumel hailed the development as a "further indication" that the Kremlin is moving away from Stalin's approach and nearer to Lenin's approach to the Jewish question.

SNOBBISHNESS OF GOLF CLUB IN ISRAEL CRITICIZED

LOS ANGELES (P-O)—The provision for membership in Israel's first golf course requiring endorsement by two persons supposedly of upper station in Israeli life found columnist David Weissman in the B'nai B'rith Messenger resentful.

CONCEDING THAT Israel is entitled to have its leisure class, Weissman objects however to "such luxury items as golf clubs" when they become "snobby."

He told about Dorel Eisner, a former captain in the Israel army, who received an invitation to join the club, located at Caesarea, "if he could get the endorsement of two officers of superior rank."

Weissman said that Eisner, who now represents Ampal, an American investment company in Israel, began a campaign against the system of selecting members.

WE DON'T THINK," wrote Weissman, "that the Israeli immigrant, soldier and sabra, the dust of Israel's soil still in his ears and nostrils in the wake of the tractors he drove in converting the desert, would hold very highly the leisurely game of knocking a gutta-percha pellet around with a crooked stick."



STRIKING RELIGIOUS STRUCTURE

The steel and concrete Star of David pictured above is the new Centro Hebraico of the Ashkenazi community in Guatemala. It is one of the most unique centers of worship on the American continent.



SOLEMN MOMENT

The young man shown above is delivering his Bar Mitzva speech in the Synagogue Magen David in the Guatemala capital.



A KISS FOR THE BRIDE

The ferns pictured over the young couple just married by the Rabbi in Guatemala City serve for mistletoe as the groom kisses the bride. But who needs mistletoe at a wedding?

Spur Efforts to Find Jobs For Refugees From Cuba

By REY BALKIN

MIAMI BEACH, Fla. (P-O)—Woes of the Cuban Jewish refugees continued to pile up as they found themselves crushed between local residents in search of jobs and the annual arrival of the northern "snowbirds" who flood the area during the winter months to avoid the cold.

Local agencies including the Jewish Federation of Greater Miami, the Jewish Vocational Service and the B'nai B'rith are stepping up their efforts to help the refugees.

Dr. Michael Goodman, director of the Jewish Vocational Service, informed the POST and OPINION:

"We are having a rough time placing some of the applicants.

AMERICAN EMBASSY OPENS IN TEL AVIV

TEL AVIV (P-O) — The American Embassy in Tel Aviv has established headquarters in a 1.5 million building, eight stories high, which includes an employees' restaurant, a commissary for U. S. personnel and their families and an auditorium.

The building is located at Hayarkon Street and Sholem Aleichem. M. Tintner was the architect. The embassy will employ 200 people.

Most of the people who come to us formerly owned their own business. We have to place them in jobs inferior to what they had.

"For example, a couple formerly owned their own shoe manufacturing plant. There were no supervisory jobs here so we placed them in the assembly line."

Dr. Goodman described another case in which a 66-year-old man had owned his own candy factory in Cuba. He was unable to find him suitable work because the local candy factories use only women in the making and packaging of the candy.

The service already has placed 30 refugees in jobs, but Dr. Goodman pointed out that it is not possible to place all who apply.

"Some do not speak English, and others do not have cars which are necessary in certain types of work," Dr. Goodman explained.

Miami Beach B'nai B'rith Women have stepped into the picture and have initiated an "Adopt una Familia" program. The women will welcome the Cuban Jews on a person to person basis.

The big question as to what will happen to the poor and aged members of the Cuban community who had formerly been helped by the wealthy Jews is troubling Cuban leaders here.

Steel, Concrete Star of David Shines in Tropic Landscape

By J. DAVID BOWEN

GUATEMALA CITY (P-O)—A Star of David—wrought in steel and concrete—has descended on the lush tropical countryside of Guatemala and will soon become a focal center for much of the Jewish life in this rich Caribbean country.

The Star of David is a star-shaped synagogue built by the Ashkenazi community. Finishing touches are now being put on the novel structure which will begin to function as the community's new Centro Hebraico in the near future.

It is a unique feature of the Jewish community in Guatemala that there is no Orthodox, no Conservative and no Reform Congregation. There are only German, Sephardic and Ashkenazi Jews.

Another novel fact is that while the Sephardic Sociedad Israelite Magen David boasts a cash surplus of some 18,000 pounds which it lends out at interest, the Ashkenazi community has been ringing doorbells to raise the money

for its striking new synagogue.

A still more startling twist is that while the Ashkenazi adherents have been working so valiantly to secure contributions, their community includes a dozen millionaires and five multimillionaires who are not noted for the size of their contributions to Jewish causes.

Guatemala, one of the first countries to accord official recognition to the new Jewish State of Israel, has been accorded the privilege of housing the Central American Embassy of the Israeli Government.

Relations between the two countries are close. There is a frequent interchange of officials. The Mayor of Guatemala City is now in Israel and an Israeli consultant was recently called in to advise on Guatemalan oil developments.

The Israel Embassy in Guatemala City has the name and address and further pertinent statistics concerning every Jew in Guatemala.

Since the opening of the Em-

bassy last December, the Zionist group has had help in publishing a monthly newspaper, "El Macabeo"; the Jewish school is arranging through the Jewish Agency for a young teacher-couple to come from Israel; Embassy officials participate in Jewish activities and during the last High Holy Days made personal appearances at services of the German Jews, the Sephardic and Ashkenazi communities.

Intermarriage between Jews and non-Jews is frowned on by the Jewish elders. In mixed marriages the children are usually brought up Catholics. However, the protests against these marriages have not proved very successful in preventing them.

Jews in Guatemala have been too busy making their way in trade and commerce to participate in Government but at present a Jew heads the Social Security Institute, a job that amounts to Cabinet rank; another Jew is in the Guatemalan Congress.

Hanuka Candle Lights Way To Grim Past for U.S. Rabbi

WARSAW (P-O) — On the seventh day of Hanukkah, Rabbi Abraham D. Feffer lit the seventh candle in a candelabrum at the main camp gate of Auschwitz.

The flame flickered where 4,000,000 Jews had died, his own father, mother and elder sister among them. Rabbi Feffer was very nearly one of the dead. But he managed to survive Hitler's Polish version of Hell.

He came to America, entered the Rabbinate and returned to Poland to visit the scenes of his birth and childhood.

The scenes were sad. Where once 2,000 Jews lived in his hometown of Drobin, there is today not a single Jew. Headstones from the obliterated Jewish cemetery have been turned into paving stones.

Rabbi Feffer recognized only one old friend from the early days. The man is now a police sergeant in Drobin. All the Jews left Drobin in 1941 for a ghetto in a nearby town, seventy miles north of Warsaw. In 1942, the Rabbi's family began the bleak journey to Auschwitz.

Rabbi Feffer, who is the spiritual director of the Jewish Cen-

ter in Lake Mahopac, N. Y., recalled the horrors and the living death of the concentration camp when he stood at the gate just a few weeks ago, holding the candelabrum and lighting the seventh candle on the seventh day of Hanukkah.

The wind that whipped the flame was the same cold, knifing wind that tortured four million Jews in their unheated barracks and tissue-paper prison clothing as they waited through progressive stages of starvation for the final grim appointment in the gas chambers.

Rabbi Feffer came back because he wants to write a history of the early Jewish community of Drobin. He now spends his day in Mayor Stanislaw Cieski's office, poring over the faded ledgers that document the history of the Jewish community from 1860 to 1939.

He interrupted his research work for two days to board a train and make the same journey to Auschwitz that he endured eighteen years ago.

As he stood at the gate, holding the candelabrum, the flame seemed to light a path back through those eighteen years, to

the bleak, miserable scenes wrought on the canvas of humanity in the camp before him by the vicious, evil Butcher of Berlin.

After five minutes he realized an important thing. The cold wind of death that had whipped agony into the trembling flesh and withered bones of four million Jews, did not affect the fire of the seventh candle.

The flame of the candelabrum, on the seventh day of Hanukkah, burned on, steadily, triumphantly and prophetically and the Butchers of Berlin lay dead.

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Your Name

By N. PEARLROTH

Want to know what your name means? Address your questions to Mr. Pearlroth, National Jewish POST and OPINION, 84 Fifth Ave., New York, N. Y.

DEAR MR. PEARLROTH: My husband's father came from the town of Ulazow in Galicia. The family's name is Sambol and as far as we know it has always been spelled that way. Could you please explain the meaning and origin of my name?—MRS. THEODORE SAMBOL, Strasburg, Va.

SAMBOL—more correctly—Sumbul is a curious family name. It is derived from the name of an aromatic root known in English as muskroot which is widely used as a tonic in medicine and as an ingredient in perfumery. Your ancestor who first took this name in 1789 was either a medical practitioner or a dealer in sumbul and took his name from his stock in trade. The spelling is probably due to the Yiddish name of the remedy. There are several Jewish family names traceable to medical factors.

DEAR MR. PEARLROTH: My maiden name was Apatoff. My father's family was from Zhitomir in the Ukraine. Looking forward to a reply shortly.—MRS. RUTH LAYMAN, Highland Park, N. J.

APATOFF is a family name of geographical origin. The town from which your family name is derived is called Opatow and is located in the government of Radom in Central Poland. Opatow is famous in Jewish History as the most populous and richest Jewish center in medieval Poland. Your misspelling of the name is due to Yiddish orthography. Your family probably migrated from central Poland to the Ukraine after the Polish partition of 1772. The family name dates back to 1804.



EVERYBODY IS A FRIEND

New Yorkers Like Israeli-Style Cafes

By RACHEL A. KAMINOWICZ

NEW YORK (P-O)—Lo! the voice of the hall is heard in the land—above coffee cup clatter and cosmopolitan chatter, in darkened, madly mural'd settings, Israel flavored, where it is currently fashionable for young New Yorkers to foregather.

The last three years have seen the flowering of a consciously exotic crop of little Israeli restaurants—the Sahbra, the Cellar, the Kassit, the Elath, the Carmel, the Tel Aviv and the Exodus (which made its debut just four weeks before the film premier. For the most part, they are flourishing famously—and the owner of one which is not quite so healthy profit-wise is in the process of opening another.

Why do young people mob these coffee-khans? There may or may not have been balm in Gilead but there is definitely no dearth of mocha in Manhattan. They come not so much for fela-fel as for fellowship, not so much for coffee (in ten to twenty spicy variations) as for conversation, for camaraderie, for culture, for a kind of "insane conviviality."

But, of course, each coffee house has a different character and a different clientele.

So who goes where?

Only Israeli Night Club

SLEEK-HAIRED or slinky-dressed and more or less well-heeled are the patrons of the Sahbra ("the only Israeli night club in the Western hemisphere"). Casual collegiates converge upon the Exodus on Flatbush Avenue (two appetite-awakening blocks from Brooklyn College), an after-the-concert crowd collects at the Carmel (next door to the Lexington Avenue "Y"), while the post M'lava-Malka yeshiva boys let zip with zemirot at the Elath ("Israeli and Exotic Oriental Foods") in the Hotel Graystone on upper Broadway, and sophisticates (young artists, actors, actresses) relish the relative tranquility of the Tel Aviv.

However, if you would like to see "The Iceman Cometh 1960 Version—but not so pessimistic," then one late Saturday night soaring into early Sunday, drop into The Cellar (HaMartef), a smoky village-type den with waterpipes overhead and what seems to be good brown earth underfoot.

A RANDOM round-up finds a long-haired Dutch artist writing letters, a Korean girl chemist gulping aspirins ("I don't know how people can exist in this atmosphere!"), a Brandeis boy ("It's a change to sit in a place like this!") relaxing feet on chair, a Negro ex-fighter apartment house superintendent who writes "beautiful poetry" and is off to the Sorbonne to study medicine, an ex-singer ex-bargirl student of slavonics, plus assorted yarmulkas, ponytails, beards, tights and even a chimpanzee, all in disconcertingly jumbled juxtaposition.

According to owner Albert Dolny, cloth-capped and chubby-cheeked, acting vice-president of the Coffee Shop Trade and Olvic Association, "the Cellar serves a need for an inexpensive place to spend the hours, midway between candy street corners and night-clubs."

Money No Object

"We are not interested in profit," declares this ex-teacher who makes his money mercifully

from real estate. "Not primarily. We enjoy it."

IN FUN, IN friendliness, in uninhibited informality, lies the appeal of these eating places that are meeting places, greeting places for young people.

"Someone comes in by himself—and after a while he has someone to talk to. No one feels embarrassed to start talking to a stranger. It's not nice to sit alone."

Affirms Elath's Egypto-Jewish manager, "we give them freedom to sing, to dance, to have a beautiful time, to feel at home."

Confirm his Stern College girl customers, letting their hair down and banging their spoons and orchestrating at the tops of high exuberant voices, "where else will people let you carry on like this? Here we can do anything we want!"

"Party Every Day"

"It's like having a party every day," laughs young Reuven Merker, co-partner with Shlomo Spivak in the creation of Cafe Exodus. "I get a kick out of it. I love to socialize."

THESE TWO Sahbras, students of Brooklyn College and NYU respectively, literally did-it-themselves. They painted, decorated, even made the curtains. And the results are streamlined and chic, from the neatly napkined formica tables to the blue-white drapes. But no one stands on ceremony here. When the owners are busy, their student friends doff jackets, desert dates, and dash into the kitchen to help with the washing up.

"Quite frankly," confesses a girl who has come to roost at the Exodus every night since it opened. "I spend ninety per cent of my free time in Israel coffee houses. Before this place started up, I used to travel an hour and a half to the Kassit. Now I hang out here. I'm just waiting for some fellows to come over and pick up the check. Well, you know, they're not going to be cheap and schnorrer-ish over a cup of coffee."

No Beatniks Here

"You have the off-beat and yet it's something different," remarks a young girl, wide-eyed and wistful on her first visit to Kassit. "In the Village it's impossible, so degrading, so extreme. But here you see all the nice clean-cut boys..."

"BEATNIK DON'T like Kassit," reveals Shlomo Einhorn, Kassit manager, another NYU student (chemical engineering). "They can't come here and put their feet on the table. We keep our place respectable."

It is hard to determine whether respectability is an attraction in this particular context but it is easy to see that size is an asset. People attract people ("when people go out they want to see people, that is what they go out for," explains Mr. Einhorn) and Kassit is big. It is almost always full to capacity and on weekends there is queuing in the aisles and crowding in the backroom. Habitues even call from out of town to reserve tables.

Cabaret Nightly

Nightclub Sahbra ("where every night's a Yemenite") offers bi-nightly cabaret of scintillating imported Israeli stars. But as a

rule the coffee houses do not, as one proprietor put it, "burden people with shows." The Carmel, under the ambitious direction of Hunter College graduate Eddy Verbleud, is an exception in that it provides poetry readings (young imported Village poets read their own) with folksinging accompaniments.

EXODUS OWNERS make a point of not having a juke box. "Why should people spend their money? Music should be one of the attractions. We play our own records." Most of the time entertainment is sporadic and spontaneous. People bring their own instruments, accordion, guitar, flute, and suddenly everyone's humming and clapping and tapping in happy hearty harmony.

Misguiding principle—expect the unexpected. You may see Theodor Bikel coffee-quaffing at Kassit, Shlomo Carlebach making mystic early-morning music

at HaMartef, Leo Fuld singing bra... and the Sahbra stars (in the jukebox) at the Elath, relaxing between acts at the Tel Aviv across the road.



(Photo by P-O Photographer Burt Shavitz)

MODERN ART AS SHE IS SPOKE

The walls of the "Cellar" coffee house echo the artistic flavor of this smoky, village-type den where Dutch artists discuss Jackson Pollack and ex-pugilists write poetry.



(Photo by P-O Photographer Burt Shavitz)

ONLY ISRAELI NIGHT CLUB IN U. S.

The "Sahbra" is the nightly center of convivial chatter as sleek-haired and stylish dressed patrons throng this typically Israeli "Bistro" to hear fine singing, excellent music and enjoy good dancing and tasty Israeli dishes.

Temple of Understanding Will Have Judaic Wing

NEW YORK (P-O)—A "Temple of Understanding" symbolizing the six major religions of the world is to be constructed in Washington, D. C. and should be completed sometime in 1963 according to an article in the New York Herald Tribune.

The religions to be represented are: Judaism, Hinduism, Buddhism, Confucianism, Islam and Christianity. Each religion will have a wing of its own radiating off from the central core.

The building will be constructed of glass and marble with a central dome of faceted glass. It will be circular in shape. It will resemble a jewel set in a pool of water. The site for it has not yet been selected.

Sponsors of the Temple, represented by sixteen directors, including leaders of the six main religions intend to raise \$5,000,000 in a world-wide campaign which will stress small contributions, according to the Tribune.

The religious leaders serving as directors include Rabbi Israel Goldstein, honorary vice-presi-

dent of the World Jewish Congress; Dr. Sarvepalli Radhakrishnan, vice-president of India; Bishop Shinsho Hanayama, Bishop of all Buddhist Churches in the United States; Dr. Wen Yen Tsao of the Chinese Embassy in Washington and Dr. Martha Jaeger, chairman of Friends' Conference on Religion and Psychology.

The more than 500 sponsors of

the project include Avraham Harman, Israeli Ambassador to Washington.

The idea for the Temple, according to the Tribune, grew out of a shared concern for greater religious understanding throughout the world and the need for a global symbol to "emphasize the spiritual values in human life."

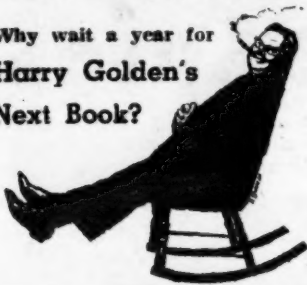


SYMBOL OF GLOBAL RELIGIONS

Temple of Understanding projected for Washington, D. C. will serve as a center for the world's six major religions: Judaism, Buddhism, Confucianism, Hinduism, Christianity and Islam. Picture above shows how each religion will have a separate wing radiating off from the central core. The Judaic wing is at upper right.

Finished Enjoy, Enjoy!

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New Israel Stamps Honor Miss Szold

JERUSALEM (P.O.)—Two new Israel stamps honoring Henrietta Szold, first president of Hadassah, were issued Dec. 14, the centenary of her birth.

The stamps show Miss Szold against a background of the Hadassah Medical Center. The first Hadassah leader left the United States in 1920 to take up residence in Israel and remained there until her death in 1945.

Living Room Proper Arena To Fight Social Anti-Semitism

NEW YORK (P.O.)—The best place to cross swords with the 1960 version of a living room anti-Semite is on his own home grounds—the living room.

So declares Lynne Iannielo, writing in the ADL Bulletin, official organ of the Anti-Defamation League of B'nai B'rith.

"Today's prejudiced personality, filled with misconceptions about Jews," she writes, "is not the big, brave, blustering type of 20 years ago. National trends have gone against him and he can no longer afford to be that type."

He has become an ordinary man of quiet or secret or subconscious prejudice—who has perhaps become guilt-ridden, even doubtful, as anti-Semitism has become less publicly fashionable.

"Yesterday's vocal man of prejudice," declares Miss Iannielo, "now finds himself working with Jews, living next door to Jews,

meeting Jews everywhere. There are Jews in his community, his chamber of commerce, his school board, his Boy Scout troop, his civic and charitable groups. His children have Jewish classmates and friends.

"Has constant exposure to Jews really changed his attitude toward them? Or does prejudice still fester? How can he know? How can his newly-acquired Jewish friends know?

"Suppose he hasn't changed. Suppose he has merely switched from an abstract dislike of all Jews to not disliking some Jews. Is that acceptable? Is that enough? It is neither acceptable nor enough. But prejudice can't be killed with one massive blow.

"It is doomed to die a lingering death. Legislation has crippled it but it won't die in a court of law. There are many ways of working toward the 'coup de grace' to prejudice; one of them is through the living room. And if you don't give prejudice the chance to die in your living room, then you are at fault."

Miss Iannielo points out that the "living room" manifestation of prejudice should be met frankly with appropriate remarks.

"You don't need a lawyer to fight this kind of social anti-Semitism," she writes. "You don't have to lose your temper and you certainly don't have to let it pass. Clear the air. The 'I should have said' often comes at the right time and in the right way. Don't be hesitant about saying it."

"I was invited to a Christmas party in a neighbor's house. 'We've enjoyed ourselves in your house,' she said, 'and it's about time I reciprocated. But frankly, I'm a little worried. Some of my friends, well, you never know what people are going to come out with.'

"One of her friends sang an Irish song with a Jewish accent. Another told a long, drawn out story about a Mrs. Goldberg who had tried to 'Jew him down' on the price of a washing machine. 'I don't know where they get their nerve,' he said.

"They obviously didn't know my religion and I had to tell them. 'Talk about nerve,' I said, 'I was selling at a B'nai B'rith bazaar when a little, old Italian woman cornered me. She could barely talk English. She had a child's hat in her hand and she bargained and bargained until she finally Italianed me down

from a quarter to ten cents.' "She WHAT you down?" some one asked.

"Well, she was Italian, so I guess she Italianed me down." "Ha," he slapped me on the back, 'I get the point.'"

"Several weeks later my hostess went to a party in this man's house. 'One of the guests,' she said excitedly, 'was a Jewish salesman he works with. He told me he always wanted to invite the guy over but—until he saw you at our house—he didn't know how we would take it.'

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America-Israel Cultural Foundation 2 W 45 St. NYC 36. OX 7-4030
American Red Mogen David (Supporting Israel's Red Cross), 225 W 57th St. NYC 19. PL 7-1627

Anti-Defamation League of B.B., 515 Madison Ave. NYC 22.

Community Service Bureau of Torah Vodaath, 141 S 3 St., Brooklyn 11 New York. EV 7-1065

Community Service Division, Yeshiva University, 186th St. & Amsterdam av. NYC 33. LO 8-8400.

Farband Labor Zionist Order, 575 6th Ave. NYC 11. YU 9-0300

Herzliya Hebrew Teachers Institute 314 W 91 St. NYC 24. TR 7-4895

Israel Government Tourist Office 574 5th Ave. NYC 36. CO 5-2750

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National Council of Young Israel, 3 W 16 St. NYC 11. WA 9-1525

Poale Agudath Israel of America, 147 W 42 St. NYC 36. BR 9-0810

Religious Zionists of America (Mizrachi-Hapoel Hamizrachi) 80 5th Ave. NYC 11. WA 4-7940

Synagogue Council of America, 110 W 42nd St. NYC 36. BR 9-2647

Torah Umesorah — National Society for Hebrew Day Schools, 5 Beekman St. NYC 38. CO 7-8203

Union of Orthodox Jewish Congregations of America, 84 5th Ave. NYC 11. AL 5-4100

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Why not acknowledge Christianity's debt to Judaism?

A sermon by the REV. DR. JOHN HAYNES HOLMES Minister Community Church, New York



ABOUT DR. HOLMES — The Rev. Dr. John Haynes Holmes, renowned minister of the Community Church, New York City, is one of the most prominent civic and religious leaders in America. His reputation as a dynamic, fearless preacher has spread far and wide. His many-faceted career as a lecturer, author, traveler and leader for civil rights, has made him a unique figure in

ministry and political life. He has served the Community Church since 1907, and his pulpit and forums have won a great host of adherents. He is a founder of the American Civil Liberties Union, a founder of the National Association for the Advancement of Colored People, was chairman of the City Affairs Committee of New York for nine years. Dr. Holmes is a graduate of Harvard University and its Divinity School.

By DR. JOHN H. HOLMES

IN SPEAKING to you this morning, I have two very definite propositions in mind. One is the proposition that Christianity owes a heavy debt to Judaism. The other is the proposition that Christianity ought to be willing to recognize and pay this debt, as any honorable debtor recognizes and pays his obligation.

When I speak of Christianity, let me say, I am not speaking of theological doctrines or ecclesiastical instructions — very little of what is contained in the actual history of the church. Rather am I speaking in terms of that pure religion and undefiled which sprang from the heart of Jesus, was propagated far and wide by his disciples and apostles, was recorded in the pages of the New Testament, and remains to this day the greatest single spiritual influence in human history. This religion, it should be known, is in reality Jewish in origin and content. It is only an accident that it did not remain in the end what it was in the beginning — a part and parcel of the Jewish world. Now that it is one of the separate religions of mankind, its parentage should be confessed, and its heritage duly honored.

LET ME begin what I have to say this morning with Jesus, who is the center and soul of Christian faith.

Joseph and Mary were pious Jews; they went up each year to Jerusalem to keep the feast of the Passover! They taught Jesus, by precept and example, to attend the synagogue where he became acquainted with the Bible of his race. In his early manhood, it was his custom to go to the synagogue on the Sabbath day . . . and he began his public ministry, so the record tells us, by standing up in the synagogue in Nazareth and reading from the prophet Isaiah. In spirit as well as in blood, this Nazarene was a son of Israel. . . . It is to the Jews that the Christians owe this peerless leader and founder of their faith. I would go so far as to say that we cannot understand Jesus unless we acknowledge that his rightful place in history is that of the last and greatest of the Jewish prophets. . . .

SO MUCH for Jesus! Next only to this august figure of the Nazarene stand three elements which are central in Christianity. For all these three elements

the Christians are indebted to the Jews.

In the first place, there is the Bible, the sacred scriptures of the Christian church. This Bible consists of two parts — the Old Testament, so called, and the New. The Old Testament, which comprises some three-fourths of the Bible, belongs not to Christianity at all but to Judaism. The Old Testament, let it be said is the Jewish Bible! I know of no more high-handed piece of impudence in all history than the action of the early Christians in taking over the Old Testament into their churches, and saying: "This is ours!" It is as though we Americans should possess ourselves of Shakespeare and Milton, and Dryden, and Pope and Keats, and Shelley, and Tennyson, and Browning, and solemnly declare that the writings of these men belong to us and were the basic part of our native literature. Saying so, of course, does not make it so!

THESE poets are not Americans — and, by the same token, the Old Testament is not Christian. It is Jewish through and through; and whenever we use it we should remember that we are turning to Jewish sources for instruction and inspiration. That is the reason why I am careful in our services here to refer to the Old Testament, whenever I read lessons from its text, as "the Scriptures of the Jews." As for the New Testament, this is our own. This portion of the Bible is "the Scriptures of the Christians." But even so, it is only fair to recognize, it seems to me, that the New Testament is throughout a Jewish book. Every word of it, from the first chapter of Matthew to the last chapter of Revelation, was written by Jews, and thus is saturated with the Jewish spirit and ideals.

Next to the Bible comes the church — by which I mean not the hierarchy, which belongs to a later period of history, but the simple fact of the congregation of men and women meeting together on a Sunday morning for the worship of Almighty God. Where did this really come from? Why, from the Jews — more specifically from that generation of Jews which suffered the tragic experience of the Exile.

IN THE ANCIENT times, among all peoples, there was no church, or congregation, as we know it today. The centers

of religious worship were temples, dedicated to the god or gods of the nation, where national festivals were held, where holy offices were performed by priestly agents of the state, and where the people came at periodic intervals to lay their offerings upon the sacred altars. This was as true in Palestine as it was in Egypt, Babylonia, Greece and Rome. The great temple of the Jews was in Jerusalem, and there was worship offered to Jehovah. There were times, to be sure, when local worship was set up in what was called the "high places"; but this was uniformly discouraged, and all religious rites thus centered in the city of the king.

Then came the Exile, in 586 B. C. The kingdom of Judah was over-run, Jerusalem captured and destroyed, and the people carried away as slaves into the far realms of their conquerors. Here they remained for two generations, lost to their homeland and to all the high practices of their religion. How could they sing the Lord's songs in a strange land? How could they worship God without temple or altar? They must keep in touch with their deity, and plead for his pity and help — otherwise they were surely lost, and their children with them. But with the Temple so far away, how could they reach God, or perform the rites which he expected?

The answer came out of the very necessities of the situation. Robbed of their temples as of their holy city, the exiles, settled in scattered towns and villages, came together on the Sabbath day, wherever they were, and remembered Zion and read from the sacred pages of the Law. These meetings came to be regular gatherings, which in due course were organized, and later developed customs and practices and a sanctity of their own. They were called synagogues — or whatever is the Hebrew word for a "gathering together," or congregating of men and women for the holy purpose of religion.

IT WAS THUS, in a time of dire extremity, that the Law of Israel, was preserved, and the memory of Jehovah, the God of Israel, not forgotten. In due course the Jews returned to Palestine, and there set up the Temple once again upon Mt. Zion. The central worship was thus restored, and the priests once again commissioned to guard the people's destiny.

But the habit of the Exile was too strong and people would not give up their local or congregational meetings in their villages, or even houses. The synagogue became as well recognized an institution of Judaism as the Temple itself, and held in time the first devotion of the people. Jesus knew the synagogue of Nazareth from his youth up, and in this synagogue began his ministry. When, following his death, his followers carried on his work, it was first in synagogues, and only later in churches of their own, that they proclaimed the Gospel.

BUT THESE churches, when they came, were modeled precisely on Jewish example, and thus were the daughters of the synagogue. When Christians meet today on Sunday mornings to worship God and to consecrate their lives to his service, and to preserve the sacred traditions of the faith, they are doing not only what the early Christians did, but what the Jews have done since the sad days of the Exile. We have a church because the Jews first had a synagogue. The former is the direct descendant of the latter.

This brings us directly to the third of these essential elements of Christianity. In addition to the Bible and the church is Sunday as the sacred day of rest and worship — the one day in seven set scrupulously aside for purposes of physical recreation and spiritual regeneration. Where did this Christian Sunday come from? Why, obviously, from the Jewish Sabbath.

IT IS TRUE that the Jewish Sabbath is the last day of the week — traditionally the day when God rested from his labors after the six days of the creation. "And on the seventh day God ended his work which he had made" (Genesis 2:2). The Christian Sunday, in contrast, is the first day of the week, so celebrated because it was on this first day that Jesus is supposed to have risen from the dead. "And when the Sabbath was past . . . very early in the morning, the first day of the week, they came unto the sepulchre and saw that the stone was rolled away" (Mark 1:3). So the first day among Christians came to take the place of the seventh day among Jews. But this detail is unimportant. The central fact is that the Christian

Sunday is the rebirth of the Jewish Sabbath — the Christian once again taking his religious practices from the Jew!

We are beginning now, perhaps, to understand how stupendous is the debt which Christians owe to Jews. Not only Jesus himself, but the Bible, the church, and Sunday all come from Jewish sources. But not yet have we gotten to the heart of the matter. What about the teachings of Christianity — those great truths of the moral and spiritual life which constitute the essence of the Gospel? The things which Jesus taught — were those original with him, or did they spring from the Judaism in which Jesus was born and reared?

THIS QUESTION reminds me of an experience in the early days of my ministry in this city. I was attending a meeting of the Liberal Ministers Club of which certain Jewish rabbis were members along with the Christian clergymen. I chanced to be sitting beside a very eminent rabbi of that day — the head of the great Temple Emanuel. In the course of our conversation together, I made some reference to what I called "the originality of Jesus." What was my surprise to hear this rabbi retort that there was no originality in Jesus — that the Nazarene was one of the most unoriginal men who ever lived.

AS A YOUNG and ardent preacher, I was greatly shocked by this remark. In late years, however, I came to feel that my friend, the rabbi, was on the whole correct. It is true that Jesus was original in what he said — or rather in the way he said it! Of all the religious teachers of the world he ranks as incomparably the most poetic. The Sermon on the Mount and the various parables are unmatched for sheer power and beauty in either ancient or modern literature. Jesus was original also in his spiritual insights — in his discernments of truth in unusual circumstances, and in his application of this truth to the common way of life. He had a genius for spirituality which is unparalleled. But his supreme and unique contribution to Christianity, of course, was his personality. Within this man was a radiance of the inner life which made it easy for his contemporaries to join with the Roman centurion in the declaration: "Verily, this man was the Son of God." But in the ac-

(Continued On Next Page)

Christianity's debt to Judaism...

CONTINUED FROM PRECEDING PAGE

tual content of his teaching. Jesus was not original. The substance of his faith and vision was all derived from Israel! Let me see if I can make this plain:

ON NEW YEAR'S DAY, 1946, a civic ceremony was conducted at the City Hall by Mayor LaGuardia, in which a Catholic priest, a Protestant clergyman and a Jewish rabbi were the participants. In the course of his remarks, the Mayor referred to the Golden Rule and the Lord's Prayer, and said that if men would only live up to the precepts of these two teachings, there would be no trouble in the world. It would seem as though, in this reference, the Mayor was flattering the Christians and leaving out the Jews. As a matter of fact, he could not have made a better selection, for the Golden Rule and the Lord's Prayer belong quite as much to the Jews as to the Christians themselves.

The Golden Rule, it must be said, belongs to neither Christians nor Jews in any exclusive sense of the word. It is a part of all religions. Thus, I have found it in the scriptures of no less than nine of the world's religions—Hinduism, Zoroastrianism, Buddhism, Confucianism, Mohammedanism, Grecian, Roman, Judaism, and Christianity. The Golden Rule, as it appears in the New Testament, is familiar: "All things whatsoever ye would that men should do to you, do ye even so to them, for this is the law and the prophets." The Jewish Golden Rule is negative rather than positive in its formulation, but is identical in meaning. It reads: "Whatsoever ye do not wish your neighbor to do to you, do not do unto him. This is the whole law, the rest is exposition."

BUT THE LORD'S PRAYER—this surely is original with Jesus! So it is in its formulation into one of the simplest and most beautiful compositions that can be found in the world's religious literature. But in its content it is derived from beginning to end from Jewish sources. There is not a line in the prayer which cannot be duplicated in these sources. In substantiation of this sweeping assertion, let me cite the testimony of two scholars who have a right to speak, as I do not.

The first is a famous German authority, Theodor Keim, whose biography of Jesus, written many years ago, still ranks as one of the greatest studies ever made of the life and teaching of the Nazarene. Referring to the Lord's Prayer, Keim writes: "Not only the address of God, together with the first two petitions, but pretty well all of it in detail, appears here and there in Jewish Talmudic prayers." The second witness is a great Jewish scholar, Joseph Klausner, of the Hebrew University in Jerusalem, whose "Jesus of Nazareth" is regarded as the ablest biography of Jesus ever written by a Jew. In this authoritative work the author says of the Lord's Prayer that it is "a remarkable prayer, universal in its appeal, earnest, brief and full of devotion. Every single clause in it, however, is to be found in Jewish prayers and sayings in the Talmud." So the Golden Rule and

the Lord's Prayer alike belong to Jews as well as Christians.

NEXT ONLY to these two documents, I would name the Beatitudes as the most precious sayings to be found in the Christian Scriptures. Here again we have a formulation of truth which is a supreme illustration of Jesus' poetic and spiritual genius. But the content of what is said is again almost wholly derivative. "Blessed are they that mourn for they shall be comforted"—if you would know where this comes from, turn to Isaiah 61:2. "Blessed are the meek, for they shall inherit the earth"—turn to Psalm 37:11. "Blessed are they that hunger and thirst after righteousness, for they shall be filled"—turn to Isaiah 55:1. "Blessed are the pure in heart, for they shall see God"—turn to Psalm 24:4. Thus are the phrases and thoughts of this great passage all anticipated by the Jews.

IF ANY statement of Jesus is commonly cited as the complete and perfect summary of his religion, it is the dual commandment: "Thou shalt love the Lord thy God, with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbor as thyself." Where does this come from? First of all, from the New Testament story of the lawyer who tempted Jesus, saying: "What shall I do to inherit eternal life?" But originally from the Old Testament, in two famous passages. The first is from Deuteronomy 6:4: "Hear, O Israel, the Lord thy God is one Lord; and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy might." The second is from Leviticus 19:18: "Thou shalt not take vengeance, nor bear any grudge . . . but thou shalt love thy neighbor as thyself."

If anything is original with Jesus, it would seem to be his non-resistance—his injunction in the Sermon on the Mount to "resist not evil." This received its supreme expression in Jesus' commandment that we should love our enemies. This is very obviously a protest against and correction of the Jewish law of retaliation—"an eye for an eye, and a tooth for a tooth." This law, without any question, appears in the Old Testament. Jesus was mindful of it, and would get rid of it.

But he was not the first to take this stand. Long since the Jewish prophets had laid hold upon the doctrine of love and forgiveness, even of enemies. But in one brief passage of the Old Testament we have an anticipation of this positive aspect of non-resistance which is breath-taking.

IF I WERE asked to name the most beautiful expression of Jesus' teaching on this point, I would turn to St. Paul's great Epistle to the Romans, and read the closing verses of the twelfth chapter: "If thine enemy hunger, feed him; if he thirst, give him drink; for in so doing thou shalt heap coals of fire upon his head. Be not overcome of evil, but overcome evil with good." If there is anything original in Christianity, this would certainly

seem to be it. Yet turn to the 25th chapter of the Book of Proverbs, the 21st verse, and what do you find? "If thine enemy be hungry, give him bread to eat; and if he be thirsty, give him water to drink, for thou wilt heap coals of fire upon his head." Even in his teaching of love, for enemies as well as friends, Jesus was only faithful to the noblest precepts of the Jews!

All of this shows what Jesus was really doing in his ministry. Not practicing a new religion, but reviving the pure and undefiled religion of Israel! Not starting a movement of revolt against Judaism, but only a movement of reform inside of Judaism! Not forsaking the Jewish synagogue and starting the Christian church, but cleansing the Jewish synagogue. . . . Nothing would have surprised Jesus more than to have learned after his death that his work had led to a new religion largely hostile to his own.

To this day he would not have understood the meaning of Christianity and Christian doctrine. Jesus was a Jew, in the great traditions of the prophets. He saw a religion in his time, as Isaiah and Amos and Jeremiah had seen a religion in their time, which had become overlaid and encrusted with a vast growth of theological and ecclesiastical literalism which was fatal to the pure essence of the faith. . . .

ALL THIS he sought to sweep away. "The letter killeth, but the spirit giveth life!" The Nazarene wanted to find that spirit again. Therefore did he seek, like the shepherd his lost sheep, that great body of Jewish prophecy which was the real religion of Israel. . . . So everything that was precious in Judaism came to life again in Jesus. He was teaching what was truest and noblest in the tradition of his own people. He sought for nothing but the restoration of Israel to its true faith.

What wonder, therefore, that he was not original, since he did not seek to be original? "Think not that I am come," he said, "to destroy the law or the prophets! I am come not to destroy but to fulfill. For verily I say unto you: Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Here was not a Christian speaking, but a Jew. All that was distinctively Christian came later and was unknown to the Nazarene.

Such is the debt which Christianity owes to Judaism! Not Jesus merely, nor the Bible, the church and the Sunday, but the whole substance of Christian teaching! To take account of this debt is to come face to face with two facts, which I would emphasize in closing:

FIRST, we find here one explanation at least, and a very important one, of why the Christians dislike and persecute the Jews. They hate them and would get rid of them because they are so heavily indebted to them. This is a simple law of psychology, illustrated by the experience of every day. Thus, did you ever hear of a tenant who loved his landlord? Have you ever encountered a borrower who is devoted to the

money-lender who has given him money? How often do you see a taxpayer who folds in his affectionate embrace the tax-collector?

The publicans in ancient Israel were hated for nothing except that it was their business to receive the taxes for the government. And now the burden has fallen upon the Jews—that they have given so much to the Christians that the latter feel embarrassed and at least outraged that they owe all this to Israel! There are many reasons for anti-Semitism—for tortures and massacres, the pogroms and exiles, which the Jews have suffered all these centuries from Christendom. The problem is complicated and difficult—the pattern hopelessly entangled. But one strand in the snarl may be unravelled, and that is the one which has to do with the Christian's debt to Judaism. Until that debt is paid, or at least acknowledged, there will be little peace.

THE SECOND thing which I would emphasize is this payment of the debt. Is it not time that payment began? And how shall it be done?

First, the debt must be acknowledged, somewhat as I have tried to acknowledge it this morning. Why should not Christians everywhere recognize Jesus as a Jew? Why should they not have the grace to refer to the Old Testament, when they use it, as the Jewish scriptures? Why should they not acclaim the kinship of the church with the synagogue, and of the Christian Sunday with the Jewish Sabbath? As for the Gospel, what would be lost and what not gained, if the Jewish sources of this teaching were at last made plain? All this is not very much, perhaps, in the serious business of paying a heavy debt, but it is at least something. A first step is taken in discharging an obligation when it is acknowledged that it exists.

Secondly, why may we not pay this debt to the Jews by fighting anti-Semitism? All around us rages this noisome and fatal plague. It works its havoc not merely in Germany and Europe, but right here in America. Half-hidden, half-confessed, whispered rather than shouted, taking shape not in hideous persecutions but in countless little ir-

ritations and injustices, but none the less fatal as a prejudice which poisons the soul, this curse is our curse, as it is Christianity's curse, and it should be ended for very shame. Here the church, in the very name of Jesus, should take the lead in stamping out this pestilence that devours ourselves as well as our victims. To fight and destroy anti-Semitism—this would be a large payment on the debt.

LASTLY, as a means of paying Christianity's debt to Judaism, there is the opportunity now abundantly given us . . . to bring Jews and Christians together, not by converting or merging one with the other, but by recognition of that spiritual kinship which makes them one—this is our holy task. To end the injustice and horror of the ages in finding and binding that "unity of the spirit which is the bond of peace!" Already Jews and Christians are one in all that is central to the inner essence of our faith. Why should we not similarly be one in all that is central to the outer relations of our lives? In both branches of the severed family there rests the obligation to shake off separatism and end isolation—but most heavily and immediately does this obligation rest upon Christians, who have the numbers, the power—and this debt which must be paid!

I KEEP THINKING, as I talk to you, of that great scene in Lessing's drama, "Nathan der Weise" (Nathan the Wise), which touches upon this truth. Some of you may have seen this drama when it was produced in New York this past winter. If so, you will remember the scene to which I refer—that scene where the Christian Friar has just discovered some great deed of generosity and sacrifice which has been performed by the Jew, Nathan. In his enthusiasm and gratitude, and desiring to honor Nathan with the greatest praise that he knows how to speak, the Friar exclaims:

"Nathan, you are a Christian. Yes, I swear

You are a Christian—better never lived."

To which the big-hearted and wise Nathan replies:

"Indeed! The very thing that makes me seem

Christian to you, makes you a Jew to me."

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Indianapolis Rabbi Hits Chemical, Germ Warfare

West, As East, Speaks Not of Peace; Says Judaism Must Fight Militarism

INDIANAPOLIS (P-O) — The mission of Judaism in the 20th century is to translate the word "Shalom" (peace) into action; to preach the oneness of God; to speak out against the projected use of chemical and germ warfare.

This, in effect, is the message contained in a sermon delivered recently by Rabbi Maurice Davis at the Indianapolis Hebrew Congregation Temple and broadcast over WTTV.

"Today in our country," declared Rabbi Davis, "Peace has become a dirty word. And if we speak in its behalf or praise it, we are laughed at or suspected or called peacemongers.

"We have been led to believe that the salvation of our land lies in military preparedness, in enlarged armies, in nuclear stockpiles. But this is not what I believe. I believe that militarism will never accomplish peace. At best it accomplishes victory, at worst, defeat and always it accomplishes destruction.

"In every war it is the people who die. Not nations. Not dynasties. Not philosophies nor forms of government. These may flourish or wither but people die. The next war will see all the people die. It is futile to talk of bomb shelters. It is futile to talk of survivors. There will be no survivors.

"We in America today are perfecting new and exciting ways to die. The Dugway Proving Ground in Utah is the home of these fascinating experiments. Recently the Army Chemical Corps staged a series of demonstrations while expressing the hope that some of our unfortunate prejudice against chemical warfare might be removed.

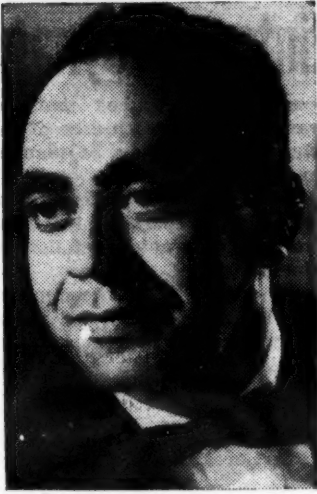
"A test was demonstrated with a nerve gas called GB. The New York Herald Tribune reporter who was present filed the following description: 'GB induces death in a matter of minutes after the victim first suffers a chest tightening, salivation, perspiration, vomiting, pinpointing of the eyes, convulsions and finally death from the filling of the lungs with fluid.'

"Colonel Joseph C. Prentice, director of the experiments, said, 'I am an enthusiast of Biological Warfare and Chemical Warfare. I think it's great stuff.'

"We Jews love the word for peace, the word Shalom. We use it to say 'Hello' and 'Good-bye.' We make it the object of our prayers. We love the word but when we use it, we use it in the confines of our temple rather than in the streets. And if we are ever quoted as loving peace we smile with embarrassment, we blush and quickly explain that it is just a manner of speaking.

"But peace is not just a manner of speaking. Peace is a manner of living and it is the only manner. Peace is not peripheral to Judaism. Peace has always been essential to Judaism only we did not realize it. It has always been the basic element of Judaism.

"It is time for Judaism-in-freedom and for us who hear its voice, to assume the posture of peace and be its spokesman. Without qualification. Without flinching. Without embarrassment. Without apology. Let us



RABBI MAURICE DAVIS

begin to speak again of peace and for peace.

"Let us give back to peace her voice and her dignity and announce that peace is the translation of God into action. It is the only translation we have. If peace is a dirty word then God is a dirty word and brotherhood is a week in February.

"I have listened to Senator Kennedy and Vice-President Nixon. And I have listened in vain to hear either one of them come out unqualifiedly for peace. They talk of 'peace with honor, peace without surrender, peace with victory.' But peace by itself is suspect and they must qualify it. Having to qualify peace is like having to qualify decency; like having to say 'Decency with honor or decency with goodness or decency with decency.'

"The United Nations has no spokesman for peace. The uncommitted nations of the world remain uncommitted because no one speaks to them of peace. The uncommitted nations of the world are asked to commit themselves

See Few German Tourists in 1961

TEL AVIV (P-O) — One phase of the tourist trade will suffer a setback during the trial of Adolf Eichmann, according to travel agents quoted in the Tel Aviv daily Maariv.

The agents predict that Germans will shy away from the Jewish State while one of their countrymen is being tried in an Israel Court for the murder of six million Jews who perished in Nazi gas chambers.

The agents pointed out that

\$250,000 worth of travel tickets to Israel were sold last year to Germans who, when they go to Israel, travel mostly in groups.

While there is expected to be a sharp decrease in this number of German visitors during the spring and summer of 1961, the travel agents pointed out that already some Germans have applied to Israeli authorities for permits to attend the Eichmann trial which begins March 6.

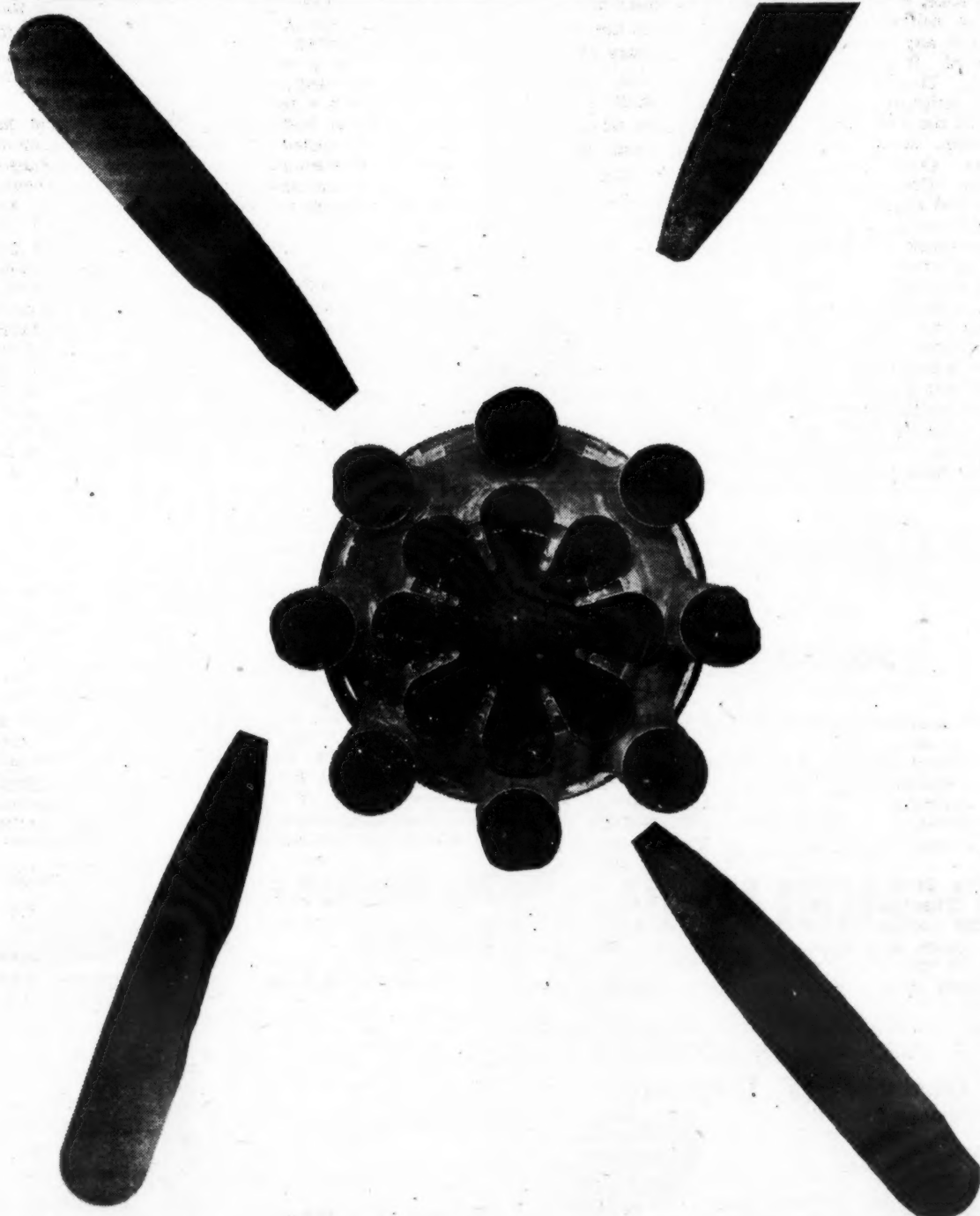
to a global struggle. To take sides in a monstrous East-West tug of war.

"When these nations look to the East they hear the accents of ill-concealed hatred and abuse. And they see that Russia does not stand for peace. Russia offers these nations partnership in her attack upon the Western world. She offers them a junior membership in the Communist crusade against America.

"And yet when they turn to

America they hear the accents of militarism and they see that America does not stand for peace. Ours is the posture of victory over an enemy. The goal of America is not peace. It is victory.

"In today's awakening world we find that we are not beloved among the nations. Is it surprising that the rest of the world looks upon us with a strange amalgam of suspicion, fear and envy?"

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Handbook of Church Financing Offers Helpful Hints on Synagogue Building

By MYRON SCHOEN

Each passing year produces greater cooperation between colleges, synagogue and church seminaries and the national organizations representing congregations. This cooperation is beginning to produce results which will shed much light on how efficiently our congregations are being run and may illuminate the pathway towards greater fiscal and administrative stability.



Schoen

In 1959, Dr. David R. Holt II, Pastor of the First Presbyterian Church, Martinsburg, West Virginia, drew up a questionnaire with the assistance of the Insti-

tute for Research in Social Science of the University of North Carolina. It was sent to one thousand churches, six Protestant church denominational headquarters and the Union of American Hebrew Congregations. Five hundred and twenty-five questionnaires were returned, representing all the denominations from forty-four states. An overwhelming percentage, 72 per cent, expressed the feeling that there was a need for more research and more publications in the area of financing the church.

Spurred on by this response, Dr. Holt undertook the writing of a HANDBOOK OF CHURCH FINANCE, which has been published by the MacMillan Company. Among its many fine chapters there is one in particular that should be read by all synagogue leaders, lay and professional, who have the annual problem of formulating and managing the congregational budget. In the following paragraphs you will find brief quotations from Chapter IV on "Budgetary Control and Budgets."

DR. HOLT defines the church budget as, "an expression in fi-

nancial terms of the proposed program of the church based on anticipated giving." In describing the functions of the budget, he states, "The budget acts, first of all, as a master plan of the church's program . . . The budget may function further as a control on expenditures . . . it is possible so to construe the work of the budget (that it) becomes an absolute maximum for spending on that item or section or, the church may use the budgetary amount for a specific expenditure as a maximum but allow for review of the controlled amount from time to time."

Under the heading of "Control and Flexibility," Dr. Holt suggests that, "The budget committee or finance committee should have the power of review and revision of the budget and a review meeting of the committee should be held at least semi-annually and possibly quarterly."

Dr. Holt's comments on the organization of the budget committee are particularly important and he recommends that, "The first step in sound budgeting procedure is the appointment of a large and able budget committee. This committee should have representatives from each department of the church's program . . . Every department of the church's organized program should be represented on this

committee in order that the varied needs of each area of the church's work may be planned and provided for."

IN THE AREA of departmental budget preparation it will be worthwhile to note the following statement:

"Once the budget committee has been appointed, the representative of each department should be given the responsibility of making up the expense budget for his department in consultation with others who work in that area of the church's program or are familiar with the expenditures of it. The budget items should be categorized according to the types of service which the expenditure renders, that is, the object of the proposed transaction."

Taking cognizance of the fact that congregational budgets are frequently the object of bitter debate, Dr. Holt devotes several telling paragraphs to the "Causes of Dissension in Budget Preparation." The opening paragraphs are so applicable to the area of synagogue budgetary preparation, that they are worth quoting in full:

"Because of the nature of the cultural milieu in which the modern man finds himself, his goals in life, whether he admits it or not, are most frequently the materialistic ones of security, well-being, health, prosperity and peace. It is easy to affront him, consequently, in matters concerning his ability to attain these goals and care should be exercised to prompt his contribution with the high motivations of gratitude to God for His providence and His redemptive act in history, of the stewardship relation to God, and of the 'possibilities' or 'opportunities' rather than the 'needs,' in the work of his earthly kingdom. Appeals made to the baser, competitive motives soon become an affront to the giver and offer him good reason for complaint against frequent solicitation. His relation-

ship to God-the Grace-faith relationship-on the other hand, will produce the gratitude to liberal-

ity. "ANOTHER source of dissension is the omission of the man in the pew from all budgetary planning and approval (understanding ours). The budget should therefore be amended and approved by the congregation. The opportunity to suggest amendments to the budget should be open to each member in a regular congregational meeting. This budget meeting also presents the total program to the congregation and serves as a source of information to them. A copy of the adopted budget should be sent to every member of the congregation so that he may be better informed of the program of his church and its cost.

"The practice of sending quarterly statements to all members may be done in such a way as to be a source of ill will or hurt feelings. But if the statement is worded in such a way as not to imply that it is a bill, there should be no contention of it."

Dr. Holt's book will prove valuable reading for every synagogue professional. For congregations who have experienced difficulties occasioned by frequent turnover in synagogue leadership, this volume will prove a helpful addition to the orientation materials provided the new budget and finance committee chairmen.

DANISH TEACHER ATTENDS YESHIVA'S PROGRAM

A 38-year-old Danish kindergarten teacher is among those attending Yeshiva University's world study program to acquaint Jewish community leaders with modern techniques in their fields. Students in the program come from Israel, Latin America, North Africa and Europe to study in the fields of medicine, social work, the rabinate, and Jewish education. Miss Leibo's stay is sponsored by the Massech Hadach Jewish community of Copenhagen and the Joint Distribution Committee.

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I THINK AS I PLEASE

Loan Rejection Highlights Israel Fiscal Plight

By CARL ALPERT

HAIFA—One of the realities of the economic situation in Israel was brought home to me very graphically in recent weeks. A close friend found himself in temporary need of IL.10,000 for business purposes. He maintains a special dollar account at a local bank, to the amount of \$5,000. He could, on application, transform this into Israel Pounds, and receive very nearly the amount he requires, but he would prefer to preserve the account in dollars.



Alpert

He therefore requested that the bank grant him a loan of 9 or 10,000 Pounds for a period of one month, at full interest, and his dollar account would constitute 100 per cent collateral against the loan. The loan appli-

cation was turned down, and if my friend was shocked, this merely indicated his naivete with respect to credit conditions in Israel.

The bank manager explained as kindly as he could, that he would like to help this poor customer, but he was not permitted by law. It had nothing to do with collateral, or with bank resources, of which there was ample supply. Very simply, credit is frozen in Israel. This year only 220 million Pounds in loans may be granted to the public by the country's banks. This ceiling is allocated proportionately among the banks, and they in turn try to ration it over the year. Further, they are limited to granting sizeable loans for purposes of actual production only, and not merely for consumption, expansion, retailing, etc. In this case, the banker admitted, he had already reached his quota and was not permitted to loan any more.

THE FINANCIAL authorities justify credit control as necessary to stem inflation. If the government were to run the printing presses, and issue money freely, this would obviously reduce the value of the currency and lead to deadly inflation. In like manner, they say, easy credit increases currency in circulation, and leads to the same results. Hence the controls.

But this kind of control very often operates as successfully as the prohibition laws in the United States. When liquor was not legally available, the great majority of the people got it illegally, including a lot of hooch and poison as well. My friend, fortunately, was not really pinched for money.

But what about a businessman who finds himself squeezed to meet obligations? He goes to the black market, which flourishes to meet just such cases. It is not at all unusual for loans to be granted at rates of two per cent

per month, and the recipients are grateful for the opportunity. Neither is it any secret that some of the smaller banks will, for a consideration, grant loans over and above their assigned legal quota, with the proviso that repayment must be made before the next examination of their books, so that they can show an unimpaired cash position. The result is that the borrower, as his time approaches, must seek a new Harry from whom he can get a loan in order to repay Tom.

ANOTHER WAY of by-passing the credit freeze is to pay obligations with post-dated checks, and similar devices for deferred payment. It has been said that there is an annual turnover of as much as 250 million Pounds in this manner, and the government is now considering passage of a law to dam up this breach. How? Merely by making a check legal for cashing upon presentation, irrespective of the date it bears!

The lid was blown off the credit situation a few months ago with the revelation of a report submitted by an American financial expert, Edward A. Tenenbaum. The report had been requested by the International Cooperation Administration in Washington, and when it was discovered that Tenenbaum had blasted the credit freeze as injurious to industry in Israel, the financial authorities tried to suppress it.

The Israel Ministry of Commerce and Industry has also been critical of the tight credit policy, pointing out that when industry cannot run at full capacity for lack of capital, or when industry has to pay black market rates for its credit, the result is increased operating costs, higher prices — and inflation!

There is a temporary truce on this front, but watch for early resumption of hostilities between the proponents and opponents of tight credit control.

Ask 6 Week Delay to Vote Top Rabbi

JERUSALEM (P-O) — A request that the election of a Chief Rabbinate be postponed for another six weeks was made this week by a joint delegation of the Mapai and the National Religious Party to Rabbi J. L. Maimon, chairman of the nominating committee of 70 electors.

The delegation promised that during the six weeks, leaders of the Religious Party will see to it that the Rabbinical delegates to the nominating committee return to it, thus giving the committee a representative status.

As a result of the controversy surrounding the election of a Chief Rabbinate, which has been raging for many months, Rabbi Maimon has asked Premier David Ben Gurion to intervene as temporary Minister of Religious Affairs.

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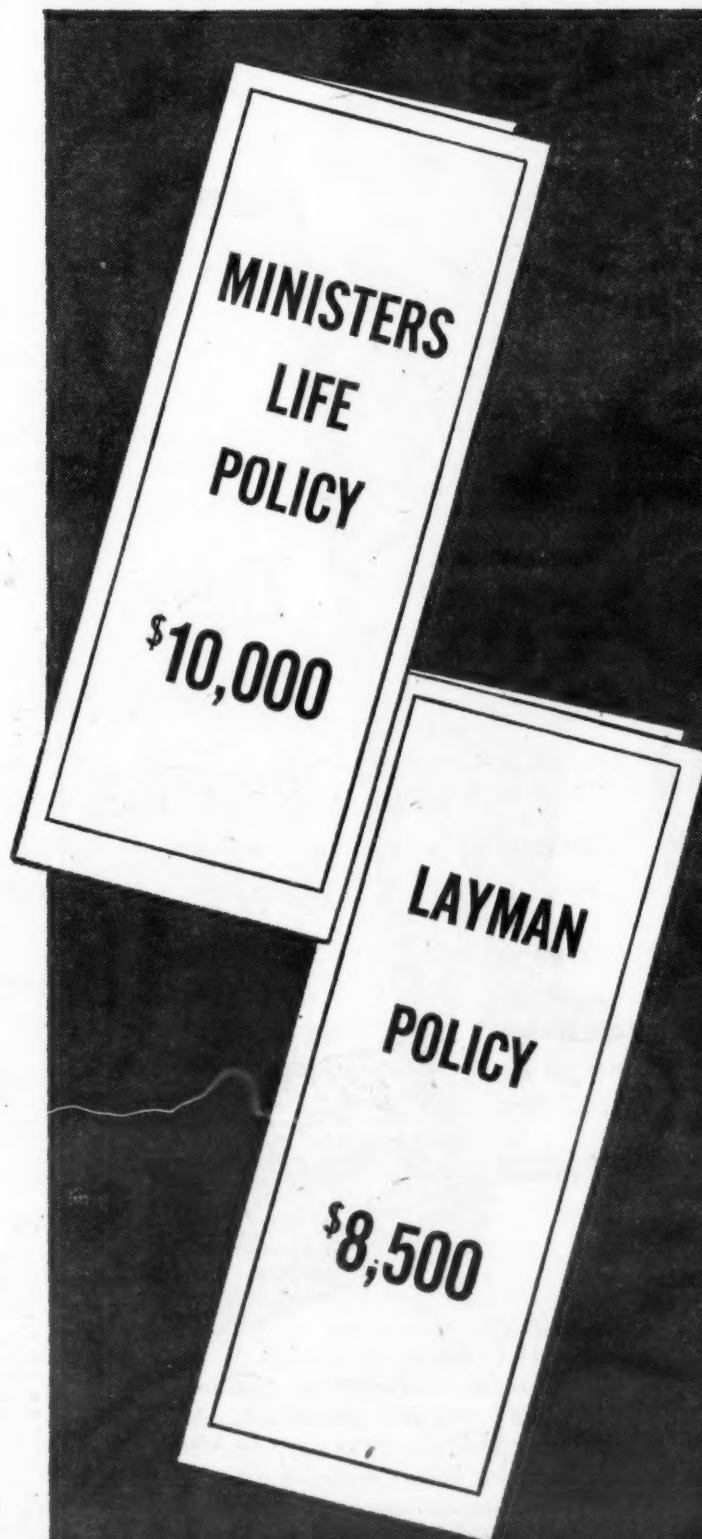
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WHAT FOODS THESE MORSELS BE

HERBS, FRUITS, RAISINS GIVE FAMILIAR DISHES A TANGY LIFT

By SARAH LIEBER

Sometimes a simple and familiar dish can get a lift with the addition of some simple ingredient, an herb, a fruit, a few raisins, for instance. A friend of mine, for example, tells me her mother always puts a handful of white raisins in the chicken soup for 20 minutes cooking before serving. It really makes the traditional soup different tasting, without



Sarah

too much change. Canned soups and frozen vegetables get added zest from the proper herbs or spices added in our own kitchens. And the house smells so good, too.

HERBED TOMATO AND PEA SOUP

1 can tomato soup
1 can split pea soup
2 cans water
½ tsp. salt (optional)
¼ tsp. oregano leaves
¼ tsp. chili powder
pinch of garlic powder
¼ tsp. instnt minced onion
fresh lemon slices
Combine all ingredients in a saucepan, except lemon slices.

Heat, but do not boil. Serve hot with lemon slices as garnish. Serves 4 to 5.

HERBED TURKEY BURGER

2 cups cold diced turkey (chicken may be substituted)
½ cup diced celery
¼ cup chopped stuffed olives
½ tsp. salt
¼ tsp. ground sage
¼ tsp. instant minced onion
¼ tsp. ground black pepper
3 tbsps. mayonnaise or salad dressing

Combine turkey, celery, olives and seasonings. Mix well. Add mayonnaise. Spoon an equal amount into each of the buns. Wrap in foil. Heat 30 minutes at 350 degrees. Serve hot for lunch, late evening snack or after school refreshment. Serves 8.

OVEN FRIED FISH

1 lb. fillet of any firm-fleshed white fish
milk
½ cup fine dried bread crumbs
¼ cup grated cheese
2 tps. salt
2 tps. oregano leaves
¼ tsp. ground black pepper
¼ cup oil
2 tbsps. fresh lemon juice
lemon slices

Cut fish into serving size pieces. Dip in milk, then in bread crumbs which have been blended with the cheese and seasonings. Place in well-oiled pan. Sprinkle with oil and lemon juice. Bake in a pre-heated oven 450 degrees 35 minutes or until browned. Serve with lemon slices. Serves 4.

HOT TAMALES

1 tsp. salt
3 cups boiling water
1 cup corn meal
1 lb. ground beef
1½ cups canned tomatoes
¼ cup instant minced onion
2 tbsps. sweet pepper flakes
2 tps. salt
1 tsp. oregano leaves
2 tps. chili powder
¼ tsp. garlic powder
¼ tsp. ground black pepper
Place salt and boiling water in a

saucepan. Sprinkle in corn meal. Stir and cook over moderate heat 10 minutes. Brown meat in skillet, turning to brown throughout. Add tomatoes, vegetable flakes and seasonings. Simmer over low heat 5 minutes. Fill a greased 1½ quart baking dish or casserole with alternating layers of mush and meat mixture, beginning and ending with cornmeal mush. Bake 30 minutes in a pre-heated 350 degree oven. Serve hot as a main dish. Serves 6.

APPLE LAMB CURRY

1 lb. stewing lamb (neck, breast or shanks) cut into 1 inch pieces
1 onion, minced
1 clove garlic, minced
3 tbsps. fat or oil
1 tbsps. curry powder
1 tsp. paprika
¼ tsp. ginger
¼ tsp. chili powder
¼ tsp. sugar
1 can (6 oz.) tomato paste
2 cups chopped peeled apples
Saute the onion and garlic in the fat only until golden brown. Add spices and seasonings and cook until browned. Add meat and brown on all sides. Add tomato paste and enough boiling water to cover. Cover. Lower heat to simmer point and cook 30 minutes. Add chopped apples and cook 15 minutes longer, uncovered. Or until meat and apples are tender. Serve with hot steamed rice. Garnish with almonds if desired. Note: you may use less of the herbs and spices at the beginning, then taste and add more if desired. Serves 4.

SPANISH OLIVE CORN CASSEROLE

½ cup oil
½ cup finely chopped onions

1½ cups finely chopped green peppers
1 medium sized tomato, chopped
1 can (1 lb.) whole kernel corn, drained and chopped
½ tsp. pepper
1 tbsps. sugar
2 egg yolks
½ cup chopped pimiento stuffed green olives
½ cup raisins
2 hard-boiled eggs, chopped
¼ tsp. thyme

Heat ¼ cup oil, add ¼ cup onion and 1 cup green pepper. Cook until onion is tender but not brown. Add tomato and cook 10 minutes. Add corn, pepper, sugar and egg yolks and cook, stirring occasionally, 10 minutes. Meanwhile, heat remaining oil, add remaining onion and green pepper. Cook until onion is tender. Add olives, raisins, eggs and thyme. Mix well. Spread half of the corn mixture in the bottom of a 1½ quart baking dish. Top with olive mixture and remaining corn mixture. Garnish with additional olives. Bake 20 minutes at 350 degrees. Serves 4 to 6.

A WORD TO THE WIVES

On a cold wintry day, a can of soup is the balabosta's best friend. It can nourish, warm and delight. And it is not too filling for lunch or an afternoon snack.

And on bad days when the weather keeps us indoors, that's the time I'm always thankful for the freezer compartment of my refrigerator, and those rows of emergency foods I always keep on hand. Imagination combines with their convenience and we have tempting meals.

ZIONIST 'SYMPATHIES' COSTLY IN U.A.R.

CAIRO (P.O.) — Any national of the United Arab Republic who "sympathizes" with Zionism should be deprived of his nationality, according to the State

Council of the Egyptian Region of the UAR, a body with functions and powers roughly similar to those of the United States Supreme Court.

The State Council equates the expression of Zionist sympathies with "contact with Zionism." No court of law need decide on the extent of a person's sympathy with Zionism before the Minister of the Interior deprives him of his nationality, the Council declared.

Sole cause for such action, the Council stated, would be presentation of evidence to the Minister by the ministry's Department of Combatting Zionism.

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Women Play Top Role in Field Of Jewish Literary Culture

NEW YORK (P.O.) — The most outstanding development in the field of current Jewish literary culture is the role played by women, according to David Boroff, assistant professor of English at New York University, writing in the Congress Bi-Weekly.

It is the women who constitute the sturdy literary yeomanry in the army of Jewish readers, declares Boroff. The women buy the books, act as taste-makers and, with missionary zeal, get their husbands to read the worthwhile novels and works of non-fiction.

"Women in truth," writes Boroff, "are responsible for that much remarked phenomenon — the Jewish best-seller. The explanation comes quickly to hand. The American Jewish community is solidly middle-class and it contains a disproportionately large number of book-buyers and book-reading people."

"It doesn't take an avalanche of sales to hoist a book to the

Women Chief Arbiters
best-seller list. If a book achieves even a modest vogue in the Jewish circuit, it has it made. And the Jewish circuit is, in essence, the daytime world of the women's organization and book review circle.

"Once a work is perched — however precariously — on the best-seller list, non-Jewish readers pick up the cue and accelerate its success. This accounts for the best-sellerdom of such lightweight, however engaging, as Harry Golden's three books and for the overwhelming success of "Exodus." These books caught on first with Jewish readers, then fanned out to the public at large.

"What is it the Jewish reader wants from books? He demands first images of himself. As old a people as we are, our experience here is relatively new and we share the American self-consciousness, the desire to understand ourselves.

Flair for Self-criticism
"The Jewish reader too wants reassurance. He responds with particular enthusiasm to books which assert his worth and attest to Jewish survival. But that is only one side of the coin. For along with an unquenchable appetite for sweet talk, he has a remarkable capacity for self-criticism.

"It may be an ancestral masochism in the Jewish personality or more happily a tough resiliency which makes the Jewish reader gently lower his head to the executioner's block. No people peers at its own blemishes more remorselessly—even though it often lashes out in blind fury at its critics. (Marjorie Morningstar illustrates both tendencies; it is fiercely critical of Jewish life, yet it provides reassurance of its enduring qualities.

"The Jewish reader also turns to the Jewish novel in a curious blurring of lines, for a mixture of entertainment and instruction. The novel is at once his Talmud,

Midrash and history text. As the tradition of Jewish learning becomes attenuated, the novel becomes a kind of ersatz scholarship. A return to the tradition of the cobbler-scholar, the pedlar-Talmudist is unlikely. The young Jewish engineer will occasionally read a Jewish novel if his wife, fired with enthusiasm from a book-review session, presses him to.

"Exodus" is a case in point. Although it is a shoddy novel, the Jewish reader was little concerned about its literary deficiency. He knew that the characters were made of cardboard, the heroes impossibly overblown, the prose intolerably sophomoric. It little mattered that in this Middle-Eastern "Western" the Arabs were hardly distinguishable from marauding Commanches. The reader was prepared to put up with Kitty Fremont's virginal posturing and Ari Ben Canaan's jaw-clenching in the interest of getting a big swallow of Jewish history."

"Arrest This Exodus"
Prof. Boroff deplores the small number of fully-committed Jewish writers, dedicated exclusively to Jewish letters. He attributes the lack to the pitifully meager awards available in the field of Jewish writing.

Jewish writers, he continues, launch their career in Jewish magazines and once they have established themselves, they abandon the field for greener pastures.

"Something should be done," he asserts, "to arrest this exodus from Jewish letters. One way is to provide more generous subsidies to Jewish magazines to enable them to meet current competition. Another solution might be a system of grants to Jewish writers to enable them to carry out their work without being dogged by penury. Still another answer might be to establish one major Jewish magazine frankly geared to a mass audience."

The mass-circulation non-Jewish magazines pay ten to thirty times as much as reputable Jew-

ish publications, declares Boroff, so that the Jewish writer, for economic reasons, must abandon the Jewish and turn to an area where his efforts will bring a return which enables him and his family to survive.

Israel Bond Agent Doubles Profit

Misdirected patriotism on the part of Jewish investors has given the Chase Manhattan Bank in New York a huge profit on Israeli Bonds. The bank which is the financial agent for the Israel Bonds receives a double profit from them.

The majority of the bond buyers do not collect their interests because they have misgivings about receiving money from Israel. Spokesmen for the Chase Manhattan Bank say that Israel has no right to this money. The Israeli government will try to influence these interest holders to reinvest their money.

WOMEN'S VIEWPOINT

Are Jail Meals Where Calories Fixed, Answer?

By HELEN COHEN

Someday, I say, I'm going to write a book on reducing. And boy, couldn't I! Those of us who are fighting the scales, I insist are in a worse position than alcoholics.

They at least have it cut and dried for them. Never again are they to touch a drop of liquor.

But we have to keep on eating. We are taught to look on food from infancy on as our source of nourishment and security; we are given to understand by hostesses that if we don't eat well of their handiwork they consider it as a personal insult; our stomachs protest with great vigor when we resolve to mend our ways.

SO, YEAR after year, we keep fighting the good fight — a

pretty, slim waist-line as opposed to the joys of delicious food and a full stomach.

I have a report, for us dieters, today, which may or may not strengthen our resolve to push ourselves away from the table. "Certain studies showed conclusively," according to Robert Peterson in the "Life Begins at Forty" column in the daily papers, "that rats, which were fed less food than they wanted, not only lived longer but had more vitality and experienced a later onset of tumors and heart lesions than rats given carte blanche at the lunch counter."

SO THAT IS the password, ladies (and gentlemen). Keep fighting.

What I sometimes yearn for is a jail cell where someone else would supply the exact amount of calories I'm allowed to have, and my poor will power can take a short vacation from its daily struggle.



Helen

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'Chronicle' Leaders Seen In Quandary On Zionism

LONDON (P-O) — The leadership of the anti-Zionist newspaper — the London Chronicle — must be in somewhat of a quandary over the validity of the paper's anti-Zionist editorial policy in view of the number of people leaving the paper, according to Jon Kimche, editor of the Jewish Observer and Middle East Review.

The latest Chronicle official to announce his resignation is John Shaftesley, a member of the paper's board of directors. Two years ago Shaftesley gave up his post as editor to accept the directorship.

Shaftesley's resignation leaves as members of the board the following five — David Kessler, publisher; Leonard Stein, barrister; Edward Samuel "the solitary journalist"; Elias Burk, solicitor and Philip Zee, editorial consultant.

"The only shareholders among the directors," declares Kimche, "are Leonard Stein who has one share out of 13,000 issued and David Kessler who has some 8,000, though most of the rest are in the Kessler family. The new editor, William Frankel, is not a director nor a shareholder."

"This rather excessive monopolization of power is, I gather, putting the management of the paper under some strain. In particular, the recent persistent and continuous attacks on Zionism and the Zionist movement may,

it is feared, once again isolate the paper from the most active and progressive (and most generous) sections of the Anglo-Jewish community.

"And this would leave it once more as so often before the establishment of the State of Israel, as the spokesman and representative of that anti-Zionist part of Anglo-Jews who look upon Israel as a kind of extended Evelyn de Rothschild school, a worthy cause to be charitably supported, but not something which calls for undue sacrifice or too much identification."

Kimche charges the Chronicle with making the Zionist "an object of ridicule and denigration" who can "do no good, no right."

"I would be the last person to suggest that the opposite is true, that there is nothing wrong with Zionists or Zionism today," writes the Observer editor.

"There is a great deal that needs improving. But the Jewish Chronicle campaign does not propose any improvements, only its abolition — the removal of Zionism from the communal scene."

"I wonder what would take its place if the paper had its way? The Tercentenary Celebration fiasco, in which the Chronicle played a leading part, is perhaps a case in point. What has Anglo-Jewry minus the Zionists, achieved during the last decade? They may sneer at the Zionist fund-raisers, but look at the 30 million pounds the Zionists have raised. They may be superior about the political work of Zionism but then they treated Weizmann in his day in much the same way. I am not surprised that some of the Chronicle's directors, who are themselves active Zionists, are not too happy."

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Ben Gurion May Quit Over Lavon Ruling

JERUSALEM (P-O) — The verdict of a seven-man Cabinet investigating committee absolving former Defense Minister Pinhas Lavon of blame for a calamitous 1954 "security mishap" has split the Israeli Government right down the middle and renewed threats of Prime Minister David Ben Gurion's resignation.

The Prime Minister was reported furious when the 15-member Cabinet this week approved the ruling of the investigative committee which held that an unnamed senior Army officer had presented a forged letter in an effort to pin the "security mishap" on Lavon.

Informed political sources were quoted as saying that Ben Gurion may resign before he begins a customary winter rest period in mid-January.

The "security mishap" is believed to have involved issuance of an order for an attack by Israeli armed forces on the Gaza Strip in 1954. The attack revealed Israel's possession of hitherto undisclosed weapons of modern warfare and reportedly prompted the United Arab Republic to ask the Soviet Union for more modern armaments.

Ben Gurion fired Lavon from the Defense Minister's post when the affair broke in 1954 and has steadily refused to credit Lavon's insistence that he is blameless in the "mishap."

Reliable sources reported that Foreign Minister Golda Meir, angered at the Prime Minister's reaction to this week's investigating committee's report exonerating Lavon, had written out a letter of resignation from the Cabinet but had been induced to withhold it by Levi Eshkol, Finance Minister, who has been a moderating influence throughout the crisis precipitated by the Lavon affair.

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ON THE OCEAN AT 17th ST. MIAMI BEACH, FLA.

Eshkol and Josef Almogi, Secretary General of the ruling Mapai Party, are straining every effort to restore Cabinet unity and stave off Ben Gurion's resignation.

The choice of conciliation seemed remote according to reports which said that eight

Mapai ministers were split evenly in the vote on the investigating committee's Lavon ruling. Lavon, a veteran Mapai leader, is currently secretary-general of the powerful Histadruth, the Israeli trade union federation. The investigating committee, which exonerated him, said he was a victim of military intrigue.

Israel Will Finance Eichmann's Trial

JERUSALEM (P-O) — The man who killed six million Jews because "all Jews were his enemies," apparently has no friends among his own people.

Adolf Eichmann, mass murderer of the Hitler regime, who is awaiting trial in an Israeli court March 6, very nearly lost his lawyer last week.

Dr. Robert Servatius, Cologne attorney, who wants \$20,000 to defend Eichmann, came within an ace of not getting it. The so-called "world ring" of ex-Nazis reported ready to furnish the funds for Eichmann's defense, wilted when the hat was passed.

Eichmann's own brothers in Germany, reported anxious to ante up the \$20,000, wouldn't ante a nickel when the chips were down. The Bonn Government said "No" in loud, guttural tones.

The Israeli Government came through with the \$20,000 so that the man who proclaimed all Jews his enemies, could have a fair trial.

Announcement of the Israeli decision was made this week.

It came almost coincidentally with the disclosure that Eichmann had rejected two war-time plans to allow 6,000 Jewish children to emigrate from Nazi occupied Europe. His action sealed the doom of the six thousand.

But Eichmann, when he rears up before an Israeli Court on March 6 with somewhat the same grisly effect as a primeval monster oozing out of the slime sixty million years ago, will plead not guilty.

"I was only obeying orders" he will tell the court.

He will not say that when the opportunity was offered him to save the lives of six thousand children, the orders that condemned them to death were his own.

Photostated documents, seized from the German Foreign Ministry files, which clinch the child murder charges against Eichmann, were put on display at the World Zionist Congress by Yad Vashem, a public body estab-

lished to commemorate the Jews executed by the Nazis.

One document is a letter by Eichmann in 1943 to the Foreign Ministry stating he would oppose in "every possible way," a plan devised by Jewish officials abroad through representatives in Turkey to allow the emigration of 1,000 Romanian Jewish children to Palestine.

A second document dated May 14, 1943 was an internal Foreign Ministry memorandum reporting on a conversation between Eichmann and Bernhard von Thadden of the Ministry, concerning a Western Allied plan to exchange 5,000 Romanian Jewish children for German civilian internees.

Eichmann indicated he might approve at the ratio of four Germans under forty for one Jewish child. However, when von Thadden asked for an okay to go beyond Eichmann and approach Heinrich Himmler on the proposal, Eichmann turned thumbs down on the request.

News of Eichmann's peculiar passion for infanticide follows closely on another disclosure several weeks ago that he used similar methods to defeat a wartime plan for the exodus of 7,000 Hungarian Jews from Hitler Europe.

On that occasion, the man who professes he was "only obeying orders" in exterminating six million Jews, prevailed upon Hitler to reject the proposal for the exodus of the 7,000.

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PREMIER LASHES OUT AT DIASPORA

Jews Who Shun Call to Israel Godless: Ben Gurion

JERUSALEM (P-O) — Prime Minister David Ben Gurion, in a hard-hitting address to 500 delegates attending the 25th World Zionist Congress, labelled all Jews who ignore the call to migrate to Israel "godless." He said that Judaism was facing doom in totalitarian and Moslem countries and amid the lush prosperity of the United States. The Moslems and the dictators are killing Judaism by strangulation and the prosperous, free

countries are dooming it by the "kiss of death," he declared.

Since Israel was established nearly 13 years ago, Ben Gurion said, every Jew failing to migrate to the homeland has "daily violated the precepts of Judaism and the Torah of Israel."

Citing the authority of the Jewish sages, the Prime Minister added "Whoever dwells outside the land of Israel is considered to have no God."

Ben Gurion exhorted the Zionist delegates to intensify efforts to increase migration to Israel, to encourage foreign capital to invest in the homeland and to induce Jews living abroad to send their children to Israel to study.

"It is clear," he said, "that thousands of these young people, after seeing for themselves what the Jewish state has done and

what it still has to do, would willingly and enthusiastically join the builders and creative workers."

"The question that you, who are sitting here, must answer not by words and resolutions but by deeds, is whether you have the desire, the will and the ability to work for and to insure the immigration that Israel needs in ever greater quantities, an immigration motivated not only by the burden of distress and external pressure but by the powerful impulse of the creative vision of redemption which exalts and enriches the spirit of man."

"This is the grave and urgent challenge facing our generation."

A rich, dominant, non-Jewish environment encompasses Jews outside Israel and compresses Jewish life there into a small corner without roots in the reality surrounding it, the Prime Minister asserted.

AT THE SAME time the Premier appealed to American Jewry to send 100,000 of its youth to study in Israel, declaring that every son and daughter of parents who speak in the name of Zionism should be sent for a year's study in Israel to foster

personal ties with the Jewish State.

Noting that there were a quarter of a million Jewish students and 700,000 organized Zionists in the United States, the Premier said:

"Two hundred thousand such students spending a year here will change the face of both this country and of world Jewry. If there is a meaning in what Zionists have been saying for decades, this is a real possibility — neither a dream nor a vision. If you have moral courage and believe in what you have said all along, this task will not be impossible for you."

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Blast at 'Godless' Diaspora By Ben Gurion Stirs Storm

NEW YORK (P-O) — Jewish leaders and religious authorities voiced severe criticism here of Prime Minister David Ben Gurion's assertion before the World Zionist Congress in Jerusalem that Jews who live outside Israel are "godless" and living in "daily violation of the precepts of Judaism and the Torah of Israel."



Ben Gurion

On the religious side, Orthodox, Conservative and Reform spokesmen were united in denouncing the Prime Minister's statement as erroneous and unjust.

Dr. Joachim Prinz, president of the American Jewish Congress, said that Ben Gurion was guilty of a "preposterous distortion of Jewish precepts."

RABBI DAVID I. Golovensky, president of the New York Board of Rabbis, said: "To charge diaspora Judaism with godlessness is a reckless distortion of the essence of Judaism and a repudiation of a central message of the Torah and Jewish history."

"The vitality and dynamism of American Judaism which helped create the State of Israel is a complete refutation of Ben Gurion's gratuitous and deplorable assertions."

Rabbi Bernard J. Bamberger, president of the Central Conference of American Rabbis, national organization of Reform rabbis, said:

"JEWISH LIFE in the United States today is throbbing with vitality and committed to a creative future. The State of Israel is a highly important area of modern Jewish life but not the only one. Those of us who are devoted to the Jewish religion and its central institution, the synagogue, do not withhold respect from Mr. Ben Gurion, despite his disregard of religious observance."

"We expect him to show the same respect for our convictions even though we do not propose to immigrate to the land of Israel."

The Union of American Hebrew Congregations, leading Reform organization, assailed the Prime Minister's statement as "running contrary both to the Jewish tradition and to contemporary reality."

"WHEREVER Jews choose to live," the UAHG statement said, "their covenant relationship with God remains one and the same. While it is true that the birth of modern Israel is one of the great-

est miracles of Jewish history and indeed instilled pride in Jews throughout the world, it is also true — ironically — that Judaism as a religious faith is flourishing in America and is languishing in Israel."

Abraham Goodman, chairman of the Zionist Organization of America's national administrative committee, scored Ben Gurion for "assuming the cloak of a theologian."

Goodman added: "Mr. Ben Gurion is fully aware that even Dr. Theodor Herzl, the founder of Zionism and the architect of the State of Israel was not of the opinion that one must transfer all the Jews of the world to Zion. The ZOA considers that choice of immigration of American Jews to Israel is an individual one."

The American Council for Judaism, an anti-Zionist group, labeled the Prime Minister's statement "a shameful indignity, an affront to every principle of free societies, a fallacious interpretation of Judaism and a serious diplomatic impropriety."

RABBI BERNARD Segal, executive director of the United Synagogue of America, organization of Conservative congregations, said: "The position of Judaism has always been that there is a great deal of merit to living in Israel but Judaism has never said it is an absolute duty. Mr. Ben Gurion's statement is more in the category of rhetoric than anything else."

A statement issued by the Union of Orthodox Rabbis of the United States and Canada, said: "Mr. Ben Gurion's remarks were erroneous and based on a mis-

construction of the Talmud. They attach an offensive stigma to the spiritual giants of the Talmud and post-Talmudic era who lived outside Israel."

Dr. Sidney B. Hoenig, professor of Jewish history at Yeshiva University, where Orthodox rabbis are trained, said that while many rabbis throughout history tried to impress upon Jews the desirability of living in Palestine, this was in the nature of advice rather than assertion of a fundamental law.

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ROOF FALLS ON BEN GURION

An editorial written for last week's paper, but crowded out for lack of space, suggested that Mrs. Rose Halprin's concern that an agreement between Nahum Goldmann and Ben Gurion to limit subjects for the World Zionist Congress might therefore result in skirting the real issues before the body was misplaced.

EVENTS SINCE THE Congress opened have proven the foresight of that editorial view only too well. When we wrote in that editorial that no one could silence Israel's doughty Prime Minister, we knew whereof we spoke.

The roof seems to have fallen in on the Prime Minister.

For this one time at least, the Zionists, the non-Zionists and the anti-Zionists are united in scoring the Prime Minister for a statement which seems to set up a corollary which indicates that Jews in the U. S. and elsewhere should be there only on a temporary basis.

A FULLER PRINTING of Ben Gurion's remarks as they appear in this issue give a more rounded picture of his views. He overstepped, we concede, but we refuse to get exercised over what one Jew says about another, even if the one Jew is Ben Gurion and the other is perhaps this writer himself.

Are we Jews upset because of what the non-Jews may think?

If this is so, is this not then accepting Ben Gurion's real conception of the diaspora—that even in the lands of most freedom, Jews do not live as first class citizens, but are so afraid of what the non-Jews may think, that they cannot therefore live fully free lives?

IF OUR NON-JEWISH neighbors understood how fragmented is Jewish life, and the many conflicts therein, as also the fact that Ben Gurion can cry from Mt. Zion all day and all night for a century and American Jews would go about their business without too much concern, then would we be so aroused?

DON'T BLAME OUR STUDENTS!

In connection with our editorial last week on what the position of the Jewish group should be as far as non-Jews joining its various groups, whether the B'nai B'rith, the community center or the Jewish fraternity, we didn't go back to first causes because that was beyond the scope of this particular editorial.

THE JEWISH STUDENTS on campus can't solve their Jewish status problems because their parents back home haven't faced up to the matter of commitment. Our parents prefer to dodge the issue of what is expected of them if they they chose to call themselves Jews.

From this failure to resolve this question stems all the dislocations and sham and hypocrisy which disfigure American Jewish life of today.

The hypocrisy starts early, with the mothers driving their children to services and riding on to the beauty salons, with the prepared speeches read so eloquently by the bar mitzva, with the provision that unless the young people attend services they will not be confirmed, with the testimonial dinners for anyone who can help fund-raising, with the rewards by our national Jewish organizations, our Jewish institutions of learning and our so-called non-sectarian but Jewish-supported universities on the basis of how much money is contributed. These evils have infected almost everything in what is commonly referred to as organized Jewish life.

IS IT ANY WONDER that our students on the campus are not only confused, but with the incisive insights into hypocrisy which is the marvelous faculty of a young person, are in fact so alienated from everything Jewish that a period of five to ten years is required before they can recover.

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FRIDAY, JAN. 6, 1961

The EDITOR'S CHAIR . . .

MEMORANDUM

To: Members of the Executive Staff

March 7, 1958

From: Rabbi Jerome Unger

1. When subscriptions to THE NATIONAL JEWISH POST expire they are not to be renewed. This applies to all departments in the American Zionist Council, nationally, and in the field offices.
2. When advertisements are placed for any reason in the Anglo-Jewish press, they are not to be placed in THE NATIONAL JEWISH POST.
3. When any representative of THE NATIONAL JEWISH POST calls for any purpose whatsoever, the policy of the AZC is "not to be in."
4. THE NATIONAL JEWISH POST is to be removed immediately from our list of Anglo-Jewish papers receiving our releases and other material and notices and invitations normally sent to the press.

cc: Field offices
ACPC
Youth Department

This memorandum from Rabbi Jerome Unger, executive director of the American Zionist Council, has just come to our attention. It is a severe document, going even so far as to cut The POST and OPINION off from news releases.

THE MEMORANDUM is the best evidence our readers could want to show them that The POST and OPINION will arrive at its own decisions on what is and isn't news, and will not rely solely on handouts from national Jewish organizations. In other words, this is assurance that the P-O is completely independent.

But that doesn't exculpate the AZC and Rabbi Unger.

What motivated this drastic action? In the issue of The P-O dated the same day as the memorandum, appears a news story describing a work stoppage at the AZC and its subsidiary, the American Christian Palestine Committee. Here is the news story in its entirety.

Work Stoppage Hits Zionists in Wage Dispute

NEW YORK (P-O) — Executives of the American Zionist Council and its subsidiary organization, the American Christian Palestine Committee, went out on a work stoppage one day this week over a lag in negotiations with the administration of the AZC.

The POST and OPINION was told by a member of the AZC administration that there were differences between the demands of the executives and the offer of the council. Negotiations are continuing, he said. Representatives of the AZC executive and the ACPC refused to discuss the matter with the press.

NO NEWSPAPERMAN worthy of his name would care to deny that this isn't news for a Jewish paper.

If our obligation is to our readers — not to national organizations — then we default in our duty when we yield to attempts to prevent us from carrying out our task as a Jewish newspaper.

Rabbi Unger may have regretted his precipitate action. When advised by the P-O that the document had come into our hands, he said that subscriptions to the P-O had not been cancelled. This in fact is so, since the subscription of the AZC in New York has been renewed. Our records show that the subscriptions of the office in Chicago and in Atlanta were not renewed, although it is possible that these offices may have been closed since then.

WE HAVE NO wish to cause Rabbi Unger

any discomfort at this late date, although he deserves to have this memorandum brought to light. We print it because what Rabbi Unger has done, Rabbi Herbert Friedman has done. The United Jewish Appeal has ceased advertising in this paper because this paper criticized activities of the United Jewish Appeal, activities which the UJA, we're sure, would not care to defend.

When asked by one member of its own national board why such action had been taken, Rabbi Friedman's answer was that the advertising budget had been curtailed and that the circulation of The Post and OPINION was duplicated by other publications which carried UJA advertising. This alibi was just that — an alibi. The national circulation of The POST and OPINION is by far the best that the UJA could possibly want. The top leadership reached by our circulation is invaluable for the needs of the UJA.

IN ADDITION, if Rabbi Herbert Friedman cares to look at the record he'll find that no paper and no executive director of the UJA has been as loyal and staunch a friend of the UJA as has been The P-O. When the UJA's acceptance by the Jewish community was not what it is today, it was the battling P-O which helped to carry the day.

However we feel there will be a change in policy now that Philip Klutznick has become national chairman of the UJA. Phil has been a staunch supporter of the freedom of the Jewish press, and he'll get to the bottom of this attempt to throttle the P-O.

It is a good commentary on the U. S. Jewish leadership and the men on the national board of the UJA that only one took up the issue of this action of UJA against the P-O. As it was he accepted the word of the UJA, failing to ask for documentation of so-called curtailment of the budget and duplication of circulation.

MANY OF OUR national executives have come to think that they own the organizations that they work for, and feel that they are above and beyond criticism. They reason that unless the press, at least the P-O, follows their wishes, that press must be made to suffer.

Both Rabbi Unger and Rabbi Friedman are devoted servants of the Jewish community.

But what we would like to ask them is what kind of a community they seek to fashion, one whose press they can dominate or one with a free press, which considers itself responsible to the Jewish community.

Proposal for Consultation Will Only Perpetuate Evils

• Editor Jewish POST and OPINION
Your "Proposal for Action" (P-O, Dec. 16) is admirable but difficult to accomplish.

Trying to induce the American Jewish Committee and the Anti-Defamation League to rejoin the National Community Relations Advisory Council with the object that in due time they will join an overall body is wishful thinking.

IT HAS BEEN tried again and again, only to result in failure. Professor MacIver tried it by advocating a system under which each of the public relations agencies retains its autonomy; he only suggested to divide the work between the agencies to avoid overlapping, waste and duplication.

This was turned down; but also resulted in the withdrawal of the AJC and the ADL from the NCRAC.

The history of similar tactics by the agencies in the case of the demised General Jewish Council and the American Jewish Conference is additional proof that these two organizations will not countenance any overall body.

A CONSULTATIVE basis is as far as they are willing to go. To request the AJC and the ADL to rejoin on the old consultative basis will only perpetuate the evil of division, duplication and waste. You are right when you say that maybe in ten or twenty years a new generation will not tolerate diversiveness and force the elders to see the light, to be bound by the will, wishes and welfare of the community. Consultation under present circumstances will not lead to an overall agency.

ISIDOR TEITELBAUM
New York City

Small Congregations Find Operating Costs Too High

• Editor Jewish POST and OPINION
I must disagree with Rabbi Emanuel Rackman whom you quote as saying, congregational bigness "is a cancer which is gnawing away at the very vitals of Jewish survival," according to your editorial (Nov. 25, 1960). "Small Congregations."

Rabbi Rackman is one of the top American Orthodox rabbis with whom I would rather not disagree, because there are too few of his type of rabbi with such outstanding qualities as he possesses. However, in analyzing the situation I find that rabbis today also want to live like the baalebatim and be able to give their families the comforts and opportunities to which they are justly entitled. This means a salary of at least \$10,000 and up. This is a fact regardless whether a rabbi has or has not the essential qualifications for leadership.

Also, unfortunately, there are seldom qualified laymen today who can conduct the services on a Shabbos or Yom Tov, therefore a Chazan has to be employed to daven. This chazan though he may be of the poorest quality, also has to live with a family, and often he wants \$10,000 and more. The congregation pays not for value received, be it a chazan or a rabbi, but to fill a vacuum.

As there is only one Moshe Kusevsky and only one Sholom Katz and a limited number of others that are pleasant to listen to, the average congregation while paying out good money, must be content with watery soup because of a lack of meat.

Plus a rabbi and a chazan, a Shul must have a business manager, an office secretary, a shamas, a janitor, upkeep of a building, and the building must be in the right neighborhood, etc., and what about a cheder? Interest and principal on a mortgage must also be paid.

How can all this be achieved with a membership of average people of 200 or even 300? We must also give to the UJA, we must buy Israel Bonds, we must support Jewish Community Centers, Yeshiva's, here and in Israel, the Zionist movement, etc., and what about our contributions to local and national general

drives and institutions that are not Jewish?

I know congregations with over a thousand members and 4,000 seats with a budget of \$125,000 and they still run into deficits. How can anyone expect a congregation of only 200 members to function? This type is merely existing.

Therefore I am sure that the worthy Rabbi Rackman through an oversight did not check the budget of his own congregation to learn what it takes to run a present day congregation with all the essential requirements enumerated above, plus.

HARRY SIMON
Louisville, Ky.

Real Christians Respect The Jew

• Editor Jewish POST and OPINION
In her letter, Mrs. J. D. asked the editor of The POST and OPINION to mail the magazine "either in an envelope or in a wrapper of some kind." Reason: They have a few rentals to add to retirement income and when they see the Jewish publication, "they change or move or both."

Like Mrs. J. D. I have a few rentals. There is one mail box and the POST and OPINION is there for everybody to see. I correspond with my oldest sister, who resides in Israel. As I live on the premises, I receive my mail there also. On Thanksgiving Day one of my 10 tenants presented me with a turkey and all the trimmings.

In half a century of observation I have come to the conclusion that real Christians have more respect for Jews who observe tradition than for the extreme assimilationists, climbers of every kind, gate crashers and imitators...

DAVID GERSTEIN
Tucson, Ariz.

ISRAEL OPENS OFFICE TO ATTRACT INVESTORS

NEW YORK (P-O)—Designed to "interest and assist American businessmen in setting up commercial enterprises in Israel," a new office has been established in Dallas, Tex., by the Government of Israel Investment Authority.

BOOKS

AUTHOR OF 'SEIDMAN AND SON' HAS ANOTHER EXCELLENT BOOK

MEMOIR OF SPRING, by Erick Moll, \$3.00 (Putnam).

Mr. Moll, who attained some measure of note with his "Seidman and Son," has written a far superior book, both as to incident and to style, in his memoir of a youth largely spent in East New York. Though himself intermarried and with no true Jewish background, he has captured the essence of life in an American ghetto far better than most of his nostalgic contemporaries. Some of the true incidents he recalls, such as the marriage of a different uncle and that of another uncle who died to provide the boy with a dinner jacket, are literary tours de force. Excellent reading.



Burstein

THE SAVAGE, by Lillian S. Freehof, \$3.00 (Abelard-Schuman). Good book on a "blackboard jungle."

THE OLD TESTAMENT VIEW OF REVELATION, by James Thomson, \$2.50 (Eerdmans).

Highlights dynamism of Jewish teaching.

JERUSALEM, edited by Michael Avi-Yonah, \$12.50 (Orion Press).

There are over 200 illustrations in this splendid volume, many of them in color.

MERIDIAN Paperbacks — Meridian Books:

BEHIND THE EGYPTIAN SPHINX, by Irving Sedar and Harold Greenberg, \$4.00 (Chilton Co., Philadelphia 39).

A brilliant, informed and frightening analysis of Hitler and his associates, with the appropriate subhead — Prelude to World War III.

THE OLD TESTAMENT STORY, by Katharine Fessenden, \$4.75 (Walck).

The narratives here retold range from Adam to Jonah.

THE LAND AND PEOPLE OF ISRAEL, by Gail Hoffman, \$2.95 (Lippincott).

Material and cultural achievements of the new nation. History, description and personal narrative round out the Hoffman portrait.

THE OLD TESTAMENT, illustrated by Marguerite De Angeli, \$6.95 (Doubleday).

Ranges from Genesis to the Return.

HOLIDAYS ARE NICE, by Robert Garvey, \$1.95 (Ktav). Judy and Dave learn about the Sabbath.

DANNY KAYE'S STORIES FROM MANY LANDS, \$1.00 (Random House).

Recommended to parents and offspring.

DAVID HAMELECH BAR HALEVAV, by Joseph Shainhait. Tales and legends of King David.

THE CAIRO GENIZA, by Paul E. Kahle, \$8.50 (Praeger).

The first edition of this almost classic work of scholarship was based on the Schweich Lectures of 1941. This newer volume sheds light on the Hebrew text of the Bible, the Masora, pronunciations, translations, the several Jewish sects, biblical texts, the liturgy, and literary history.

THE HUMAN SEASON, by Edward Lewis Wallant, \$3.50 (Harcourt Brace).

The story of a Ukrainian-born Jewish worker living in New Haven, who at 59 has been desolated by loss of his wife.

ABRAHAM BURSTEIN

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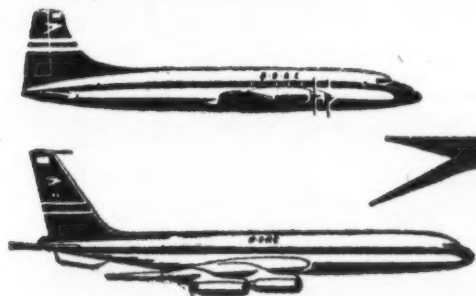
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